



THE HISTORY OF INDIA

BY

SRI. HEMLOTA DEVI
(MRS. SARKAR)

TRANSLATED BY

M. S. KNIGHT



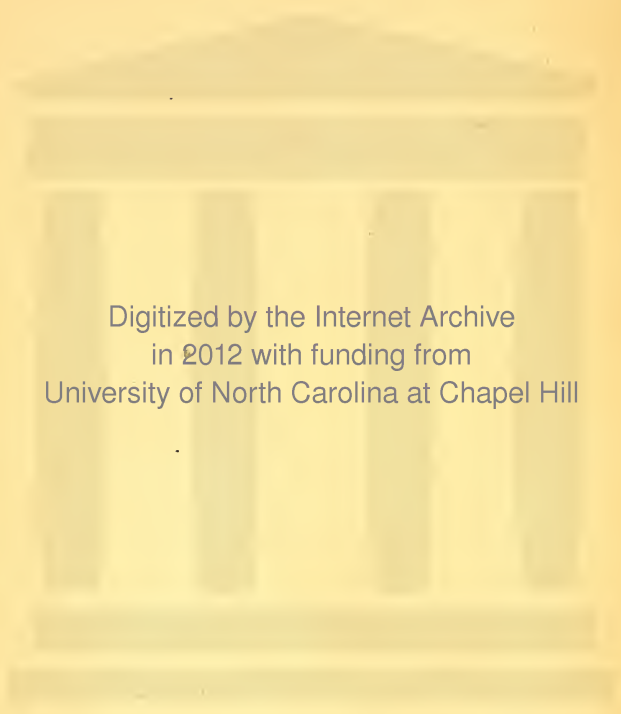


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THE HISTORY OF INDIA



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KING EDWARD VII. : EMPEROR OF INDIA.

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FOR BOYS AND GIRLS

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PREFACE TO FIRST EDITION (BENGALI).

ABOUT a year ago my honoured father, Pandit Sivâ Nâth Sâstri, desired me to write a history of India suitable for boys and girls. I began immediately to write this little history, and have now printed the work in the hope that it may serve as a reading-book for the young.

In childhood I committed to memory a large store of historical facts, but now I perceive that I learned no history. A great part of the language used in histories is so difficult that, far from comprehending the history, it made my head turn to try and understand the words. I learned the names of kings, the dates of the wars and which party was victorious ; and that, I think, is all I gained from the study of history. I puzzled myself as to whether the mother of Buddha was named Maiadevi or Mâhamâia, but of the power of the Buddhist faith in Hindustân I learned nothing. I learned to repeat the names of the Mussulman kings and the dates

of their reign, but knew nothing of the condition of the country under their rule. I learned with care the causes of the first, second and third Mahratta wars and the results flowing from them, but I did not from that understand the prowess of the Mahratta race.

Now I see that in learning the lists of kings, their dates and their wars I merely strengthened the power of my memory. I gained nothing from the study of history.

I have written this work to teach young people, through simple language and simple ideas, the real history of India. I would have made the language even more simple but that I feared to displease the general reader.

THE AUTHORESS.

19th March, 1898.

NOTICE TO SECOND EDITION (BENGALI).

My first work, somewhat altered and corrected, has been accepted as a reading-book by the Text-Book Committee. The work, as approved by them, is now reprinted.

The most learned Pandit Rajendrâ Chandrâ Sâstri has carefully examined the part of this work treating of the Hindu rule, and Moulvi Abdul Karim, B.A., the sections concerning the Mussulman rule and the English rule. The Mussulman names have been spelt as far as possible according to the Moulvi's instructions. The renowned writer, Mr. Shakaram Ganesh Deushkar, has revised the chapter named "The Rising of the Mahrattas" and has corrected the pronunciation of the Mahratta names. I am very grateful to them for these services.

This time I have taken special pains that the book may be free from error, and trust that I have been fairly successful.

THE AUTHORESS.

5th August, 1899.

OPINIONS OF THE PRESS.

“The theme has been made so attractive that we venture to think most young students will look forward to the history hour.”—*Indian Magazine* (London).

“The authoress has made her book quite a pleasant reading to little boys and girls, giving, at the same time, a full record of events. The get-up is good and the cost small.”—*Amrita Bazâr*.

“*The History of India*, written by Srimati Hemlota Devi (Mrs. Sarkar), is superior in two respects to the school histories in general use. First, in the simplicity of the language; and, again, that the writer has been able to present the whole of Indian history in a single picture.”—*Bhârati*.

“The language in this book is so simple and charming that if you begin to read any chapter you cannot cease till it is finished. . . . The writer has made this work at once simple and excellent.”—*Bāmabodhini*.

“Of all the school histories that we have seen we consider this one the most suited to the end in view. The language is easy; the arrangement of the matter excellent.”—*Pradip*.

“This book is written in extremely simple and agreeable language. In reading it one could fancy one’s self reading a story.”—*Nobo Bhârat*.

“To suit the understanding of boys and girls the writer has in this work used very simple language. In many ways this little history is excellent.”—*Bashumati*.

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HISTORY OF INDIA.

CHAPTER I.

HINDU SOVEREIGNTY.

The Early Aryans.—Bengal is the country of the Bengalis ; Orissâ is the country of the Ooriyahs ; the Panjâb is the country of the Panjâbis. But Hindustân belongs to us all. At the present time we dwell in separate countries, speak different languages, have different customs, different modes of dress, but there was a time when we occupied one country only and spoke one language. You all know that the English are not people of our country. England is their country ; our Emperor is an Englishman living in England. The English conquered our country and now dwell in it. Learned men suppose that, like the English, our forefathers conquered this country and came to dwell in it ; but that is very ancient history. From five to six thousand years have passed since the time of which I speak.

Learned men say that before our ancestors came to this country they dwelt in some part of Central Asia. They called themselves Aryans. Tilling the earth and

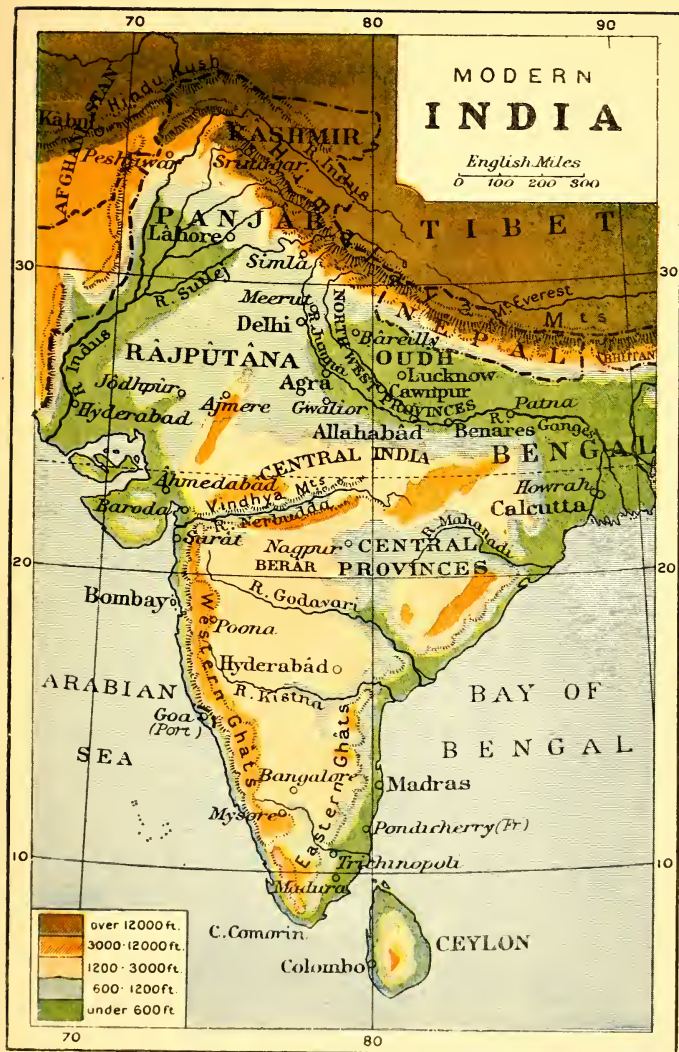
pasturing sheep and cattle formed their principal occupations. They led a wandering life, going from one place to another with their families, their flocks and herds. Later, for some unknown reason, they formed themselves into tribes, each tribe conquering a separate place and settling down in it. Nowadays these tribes regard each other as foreigners, speaking a different language; they even have a contempt for each other, but formerly all formed one people and spoke one language. This Aryan race now holds the chief place among the races of the earth. In intelligence and in physical power it stands first. The Hindus of India, the Arabians, the English and many European nations are the descendants of the Aryan race. They are all brothers. But the Kaffirs of Africa, the Chinese, the Tartars and the Japanese are not Aryans.

Of the Aryans of whom I spoke as living in Central Asia one tribe coming from the north-western border of India took possession of the country. The Panjâb was their first dwelling place. They gave it the name Panjâb, which means five waters—that is to say, the country of five rivers. You must certainly have read of the five rivers of the Panjâb in your geographies.

The Aryans coming into this country found a people already dwelling here. They were dark-coloured, dwarfish, snub-nosed and uncivilised. By expelling them the Aryans conquered the country. These dark people, though extremely uncivilised, did not readily yield their country to the Aryans. For how many centuries they continued to war with the invaders can not be exactly known. When they could no longer

fight they retired to the forests and to the hills, but even then they did not give up their independence. Many became slaves to the Aryans, but the greater part maintained their freedom. Many suppose that the uncivilised peoples now dwelling in different parts of India, such as the Bhils and Khôls, are descended from the original inhabitants of the land. The state in which we now see them is much the same as that in which our ancestors found them five or six thousand years ago. During that period how many races have risen to greatness on the earth and have been destroyed ! Yet these people neither advance nor do they die out. The Hindu sovereignty came to an end ; the Mussulman rule succeeded ; and after that the English came, but the Bhils and the Khôls remain much as they were in those days ; no particular change is to be seen in them. Why this is so is a matter for much thought and observation. Our ancestors had much to suffer from these barbarous people. The Aryans held them in the greatest contempt, and were constantly praying to the gods for their destruction.

“ **Rig Veda.** ”—It is true that there is no special history of the Aryans, but from all the books composed by them from the earliest times much can be gathered as to the ancient history of the Aryan race. Do any of you know what the *Rig Veda* is ? The collection of hymns composed by the Aryans after they came into this country is called the *Rig Veda*. They were composed many thousand years ago. Learned men say that there are no other ancient books in the world like the *Rig Veda* of the Aryans. Even the Sanskrit



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language in which the hymns are written is not like the Sanskrit of to-day. The *Rig Veda* is not a very small book. It contains 1,024 hymns of praise, more than 10,000 verses. It is the Holy Scripture of the Aryans. To this day the Hindus regard the Vedas as the Word of the all-wise God.

Those who composed these hymns are called *Rishis*. There were women among them. The Hindus believe that these hymns did not proceed from the minds of the *Rishis*, but were directly inspired by the Spirit of God. We find many names of gods and goddesses in the *Rig Veda*—Indra, Chandrâ, Varuna, Agni, Vayu, Savita (sun), Mârut, etc. Seeing these names of gods and reading these hymns we perceive that the Aryans believed that everything beautiful they found in Nature—everything great, everything powerful, everything helpful—was an abode of the Deity, and therefore worshipped it, full of faith. The beautiful, boundless sky, full of light, they worshipped under the name of Dyau.

I give a hymn from the *Rig Veda* :—

Oh, Lord of the fields ! let the rain
fall upon us in joy-giving streams like milk from
the cows or fresh butter (upon the sacrifice).
Lord of the waters ! give us thy blessing.
Let all the trees around us make us happy. Let the
Sky, the Rain, the Earth be full of joy.
Lord of the fields ! be gracious unto us.
Remaining unharmed by the blows of our
enemies we return to thee.

What beautiful words ! What faith they had in their Nature-gods ! How much they loved them ! How simple

and natural were the minds of the Aryans of that time ; how full of beautiful thoughts !

Vedic Religion.—The religion that we find in the *Rig Veda* is called the Vedic faith. Whatever god the *Rishis* are worshipping they are so filled with him that in reading their prayers you would think they knew of no other god. One verse from the *Rig Veda* runs thus :—

“He who is Truth, who is present sustaining the Sky and the Day, who is the Refuge of the Universe and of all living beings, by whose power the streams flow daily and the sun-god rises, may he preserve me in all things.”

The Manners and Customs of the Panjâb Aryans in the Time of the “*Rig Veda*”.—Cows and sheep were the chief possessions of the Aryans. In the *Rig Veda* we see that they constantly prayed to the gods that their flocks and herds might have food and be kept in health. As thus :—

“May the kine be as your children. Make them to eat the splendid corn, and drink from ponds that are near at hand. Let robbers not obtain possession of them, nor savage animals attack them. Preserve them from the heat of the sun.”

The Aryans were a handsome race, possessing great strength of body. They were a strong, courageous, truth-loving people, owning no subjection to others. Between them and the uncivilised races there was perpetual war. Bows and arrows, swords and spears were their principal weapons. The Aryans constantly travelled on business by boat from place to place. In

the *Rig Veda* it says: "Oh, Varuna! when I go upon the sea in my boat, how joyously I float upon the water, with what delight I sway with the wave".

The Aryans ground the corn and made it into bread, and they relished the fruits and the roots of the forest; they also fed upon the flesh of goats and sheep and other home-bred animals. They had an intoxicating beverage named shoma-juice, made by mixing the juice of the shoma creeper with milk. They used this beverage in the worship of the gods.

They had no such carriages as we have, but they had a carriage they named rath, or chariot, drawn by horses. They went to battle in these chariots.

The Aryans had a great desire to obtain heroic sons. "Oh, Agni! grant that we may have merry-hearted sons to perform the sacrifices" they would say to the gods.

When a marriage was to take place the Aryans lit a sacred fire in one of the rooms, which was never suffered to go out. Husband and wife worshipped the gods together. The father gave his daughter in marriage. Ordinary folk had but one wife, but the rich took more. Sons inherited the father's property, the daughters dwelt with the kinsfolk of their husbands.

Such was the condition of the Aryans when they dwelt on the banks of the Indus. Later, as their numbers and strength increased, they began to conquer and to occupy the lands bordering on the Ganges.

CHAPTER II.

THE SETTLEMENT OF THE ARYANS ON THE SHORES OF
THE GANGES.

FROM the time of their invasion of India the Aryans dwelt in the Panjâb for many centuries. Gradually they began to take possession of new lands. Look at a map of India of the present day and then at a map of ancient India.¹ Crossing the Sutlej river the Aryans gradually gave renown to new kingdoms on the shores of the Ganges and the Jumna. The names of two of these kingdoms, that of the Kurus and that of Panchâla, have come down to us. The kings of these two countries were very powerful. Many tales are told of them, through which we learn much of those times. Near the city we now call Delhi stood the Kuru kingdom, and near the present Kanauj stood the kingdom of Panchâla. The monarchs of these two kingdoms had long lived in great harmony, but later they became bitter enemies and a frightful war ensued. The epic of the *Mahâbhârata* is based upon the events of this war. Briefly this is the story of the *Mahâbhârata*.

There were two brothers born of the Kuru race, Dhritarâshtra the elder, Pându the younger. The elder having been born blind the younger became monarch.

¹ See pp. 3 and 5.

Dhritarâshtra had a hundred sons, named Duryodhana, Dushâsana, etc.; Pându had five sons, namely, Yudhisthira, Bhima, Arjuna, Nâkula and Sahâdeva. Dhritarâshtra's sons are known as the Kurus; Pându's sons as the Pândus. Pându had two wives, Kunti and Mâdri. Yudhisthira, Bhima and Arjuna were the sons of Kunti; Nâkula and Sahâdeva of Mâdri. The mother of the Kurus was named Gandhari. But though Pându had become monarch death soon put an end to his reign. Then all the Pândus sought refuge with Dhritarâshtra, who entrusted the education of his own sons and those of his brother to the Preceptor Drona. This warrior instructed his pupils carefully in the science of arms, and in a short time it became clear that in this science Arjuna was without an equal, therefore he became very dear to Drona. Bhima had great strength of body; no one could master him. Bhima alone was too much for the hundred Kuru brothers, for they all feared him.

Whatever might be the strength of the Kurus, they were unequalled in cunning—they were ever striving to injure the Pândus. Being all together one day, diverting themselves on the water, they gave Bhima poison, and then tried to drown him, but he did not die. At length Duryodhana, the eldest Kuru, devised a mode of getting rid of the five brothers. He resolved to construct a house of lac, shut up his five cousins therein, and set fire to it. But the Pândus, getting wind of the plot beforehand, fled secretly. Duryodhana thought they were all killed, but they were in hiding disguised as Brahmans.

About this time the Princess Draupadi, daughter of

the Râja Drupâda, held her *swâyamvâra* (a reception of the neighbouring kings and princes, from among whom the lady was to choose one to be her husband). The man who should succeed in sending an arrow into the eye of a fish suspended in air and reflected in water below was to marry Draupadi. A large number of kings and princes assembled; each in turn made the attempt, but no one succeeded in piercing the eye of the fish. Then Arjuna, in Brahman dress, hit the mark, and was heartily cheered by the crowd. At first no one knew him, but soon he and his party were recognised as Pândus. In the *Mahâbhârata* it is said that the five brothers married Draupadi.

Dhritarâshtra summoned the Pândus and bestowed upon them the half of the kingdom. Khândava-prâstha became their capital. Yudhishthira, now monarch, held a coronation feast to celebrate his accession to the throne. The fame of the Pândus spread far and wide. Again the heart of Duryodhana was swollen with malice. Again he sought a means to destroy the Pândus. An uncle of his, Sâkuni, advised him to challenge Yudhishthira to a gambling match; though unwilling, Yudhishthira had to accept. He lost all his stakes, one after another—wealth, property, kingdom, all went. He staked his brothers and lost. He staked himself and lost. Finally, he staked Draupadi, and, losing her, she became a slave to the Kurus. Duryodhana thought this a fine opportunity for disgracing Draupadi in front of the assembly. Dragging her by the hair into their midst he heaped insults upon her. Her husbands stood by with downcast faces overwhelmed with shame. The

defeat of Yudhisthira in the match resulted in the Pândus being required to leave the kingdom for twelve years ; so with mother and wife they went to the forest. After twelve years' forest life and another year in unknown dwellings they returned to claim their kingdom, but Duryodhana said that he would not give up a needle's point of the land except by force ; so there had to be a war. It raged near Pânipat and lasted eighteen days. Krishnâ himself (an incarnation of Vishnu, one of the Hindu trinity) helped the Pândus. In the war Korna, Bhishma, Drona and other Kuru chiefs lost their lives with a hundred Kuru warriors of less note. Countless numbers of brave men were slain on the field. The plain was like a sepulchre, and the sky was rent with the shrieks of bereaved women. This sight overwhelmed with grief the heart of the pious Yudhisthira. Thirty-six years after the war, distressed by the death of Krishnâ and unwilling to reign longer, he retired with his wife and brothers to the Himalâya Mountains.

We hear of three other kingdoms at this time—Koshâla, Videha and Kâsi. Koshâla was near what is now Oudh, Videha near Tirhut, and Kâsi the same as is now Benâres.

The story of these kings of Oudh is told in the other great Hindu epic, the *Râmâyana*. One of them, King Dasaratha, had three principal queens—Kausalya, Kaikeyi and Sumitra. Râma was the son of the chief queen Kausalya ; Bhârata the son of Kaikeyi ; while Sumitra had two sons, Lakhmana and Satrugna. Lakhmana was devoted to Râma and ever in his company, while Satrugna followed Bhârata. The four brothers lived in

great friendship, and the three younger worshipped Râma.

As King Dasaratha was now getting old he resolved to confer the sovereignty upon Râma and himself take rest. Great preparation was made for the coronation of Râma. There were great rejoicings in the city and much bustle, in the midst of which the second queen, Kaikeyi, fell into great dejection. Once on a time she had saved King Dasaratha's life by her care of him through a serious illness, and he showed his gratification by promising to grant any two wishes she might express. Hitherto Kaikeyi had made no claim, but now, on hearing that Râma was to be king, she made two requests—the first, that Bhârata should be made king, and, secondly, that Râma should be banished to the forest for fourteen years. Yet Kaikeyi had always loved Râma, but she had an evil-minded maid named Kubja, who incited her to demand these two destructive boons. The people of those days were devoted to truth. Even to save life they would not utter falsehood or break a vow. Râja Dasaratha could not go back from his promise, so Râma had to go to the forest. Râma's disposition was so unusually excellent that all the better part of the population were plunged in grief at this decision. From every house the sound of wailing was heard.

In the meantime Râja Dasaratha became ill with sorrow for the banishment of Râma, and a few days later he died. But Râma had gone with a cheerful heart to redeem his father's vow. He had married Sita, the daughter of Jânaka, king of Videha. When it was known that Râma must go into exile Sita and Lakhmana

desired to go with him, and though he forbade them many times they would not listen.

At that time the island of Lânka (Ceylon) was inhabited by Rakshâsas. Râvana, the king of Lânka, was as powerful as he was lawless. In the absence of Râma he carried off Sita from the forest where they were dwelling. Râma threw a bridge across the sea, and, after many battles, killed Râvana and rescued Sita. At the end of fourteen years he returned to Oudh with his wife and brother. But poor Sita was not destined to be happy, for if after so long a time she had recovered her husband, yet because of the censures of the people (on his taking back a wife who had been carried off by another man) Râma again banished her to the forest. There twin sons were born to her, whom she named Loba and Kusa.

That is the story of the book named *Râmâyana*. It was written by a sage named Valmiki, and is very much beloved by the Hindu people. Many valuable lessons may be learned from it. Râma's devotion to his father, Lakhmana's self-sacrificing love for Râma (his wife did not go with him to the forest), Sita's faithfulness, and King Dasaratha's respect for his vow illumine the narrative. During three thousand years this unrivalled story has been upon the lips of the people of Hindustân. To this day there is scarcely one person to be found in the country to whom it is unknown. To this day the story of Sita's faithfulness and her suffering brings tears to the eyes of millions. Sita is the Aryan woman's model of a faithful wife.

I said that Sita was the daughter of Râja Jânaka

of Videha, hence her other name was Vaidehi. King Jânaka was very religious and very learned, so he was known as the royal sage. When he reigned in Videha the learned Ajâtasâtru ruled over Kâsi (Benâres). These two kings loved to study the Shâstras (sacred writings). All the learned men of these countries adorned their assemblies. Râja Jânaka constantly studied the deep truths of religion, and with the Rishi Yajnavalka became versed in the Vedas. We read much about him in the *Upânishad*.

Now you have heard something of the kingdoms of the Kurus, of Pâñchâla, Koshâla, Videha and Kâsi. Look for these places on the map. Formerly the Aryans dwelt by the Indus, within the boundaries of the five rivers, now they have come to the banks of the Jumna and the Ganges, to what we now call the North-West Provinces. Long after the first coming of the Aryans into India all these kingdoms were established.

From the works written by the learned Hindus of that time we learn much about the people and their customs. Dwelling on the shores of the Ganges and the Jumna, the Aryans began to form themselves into different castes. Probably those who had formerly followed the profession of preceptor now became known as a separate caste called Brahman; those who followed the art of war were named Kshetriyas; men who cultivated agriculture and commerce were known as Vaisyas; and the conquered, uncivilised people were called Sudras. The Sudra's condition was that of servitude to the three castes above him. A high caste man might, at that time, marry a woman of lower caste.

CHAPTER III.

THE GREEKS AND INDIA.

THE Aryans gradually came eastwards. One thousand years after their first entering India they had reached Mithila, the country now known as Behâr. They also crossed the Vindhyâ Mountains and went south.

At that time all parts of Hindustân were peopled by uncivilised races. Driving these out before them, the Aryans cut down forests and built villages and cities. To the people who submitted to them they gave the Aryan creed and named them Sudras, who were as slaves bought with money. Thus in Hindustân kingdom succeeded kingdom and many new ones were established.

From time to time the king of one kingdom, becoming very powerful, would subdue the neighbouring kings and proclaim himself paramount sovereign. At one time the Kuru state, at another Koshâla, at another Mâgadha would be the paramount state. Numberless states, large and small, were established in India.

At the time when the great Buddha proclaimed his faith Mâgadha was the paramount state. It was ruled over by a great king named Bimbisâra. His son, Ajâtasâtru, brought nearly the whole of Aryan India

under one crown. Several kings succeeded Ajâtasâtru ; then from 370 to 320 B.C. there were nine kings of the race of Krishnâ. During the reign of the last of these the world-conquering Grecian hero, Alexander, invaded India. He pursued his conquests as far as the Sutlej and then returned to his own country. While Alexander was in the Panjâb a very sagacious man named Chandrâ Guptâ, flying from Mâgadha, went to him. But that monarch took a great dislike to him and Chandrâ Guptâ had to go away. When Alexander was gone Chandrâ Guptâ assembled an army of soldiers in the Panjâb, and with the aid of Chânakâ, a very intelligent Brahman, drove out the last of the Krishnâ race of kings from Mâgadha and took possession of the throne. Because of his low caste Hindus despised Chandrâ Guptâ, but no monarch so powerful as he ever sat on the throne of that kingdom.

At his court a Greek named Megasthenes resided as ambassador. From his writings we learn much of Mâgadha at that time, its power and its civilisation. Chandrâ Guptâ married the daughter of Seleucus, king of the Greeks. At the name of Chandrâ Guptâ all Aryan India trembled. Though his mother was of low caste, and though he snatched the throne from another, no one had the courage to take up arms to oppose him. He was a man of very uncommon wisdom and ability.

A Greek History of India.—The Greek writings concerning India are very valuable, because it is difficult to know the early history of this country. All the writings that exist, apart from the Greek, are a mixture of truth and fable, which it is hard to disentangle. The Greeks

were foreigners, and what they said about us is, for the most part, correct. The Greeks thought there were seven castes in India. This grew out of the four castes ; being foreigners they did not understand. When the Greeks came hither the Buddhist faith had already been proclaimed, and they took the Buddhist priests for a separate caste.

We have no Brahmans amongst us now such as those told of by the Greeks. At one time the Brahmans were a very exalted caste. The Greeks say that they cultivated literature and religion and did not concern themselves about money-making. All Brahmans were deeply revered, and no taxes were levied upon them. The kings and wealthy men of the country maintained them. The Greeks marvelled at the severe asceticism practised by the Brahmans.

No Brahman needed to buy anything. He could take what he wanted freely from the shops and the owner felt greatly honoured. Wherever Brahmans went they were worshipped by the people.

The Greeks speak highly of the bravery of the Hindus. Among the many Asian races they had conquered they had met none to equal the Aryan people of India. The Greeks describe the Hindus as sincere, courageous, truthful, helpful to others and hospitable. Comparing the present with the past, what changes are to be seen !

CHAPTER IV.

THE AGE OF BUDDHA.

The Life of Buddha.—In 557 B.C. there came a day of great importance to India, and not to India only but to the whole world. The 25th of December is considered a great day because on it Jesus Christ came upon earth. In like manner the day of Buddha's appearance was a great day. In the cool, dark forest of Lumbini, not far from the city of Kâpila Vâstu,¹ was born on that day Siddhârta, the child of many prayers. The great king Suddhâdana and his queen Maiadevi had performed much penance in the hope of obtaining a son, but their prayers remained long ungranted. Much distressed in mind they passed their days in good works. At length hope sprang up in their joyless hearts. Maia-devi set out for her father's house, but on the way thither, in the forest of Lumbini, a beautiful son was born. The news was sent to King Suddhâdana, who conducted mother and son in great state to Kâpila Vâstu. The people of the capital filled the air with the sound of

¹ The city of Kâpila Vâstu stood fifty miles north of the spot now marked Goruckpur on the map of India. In the sixth century before Christ a king named Suddhâdana reigned over that city. His queen was named Maiadevi.



BUDDHA.
(From a painting.)

joyous music, song and dance. Suddhōdana thought the preserver of his race was born. But it was not so. In answer to his prayers a son of the gods had taken birth in his house and purified his race. At the sight of his child's face the king forgot all his sorrows, but, alas ! seven days later the boy was bereft of his mother. Thus in the midst of joy the shadow of affliction fell. Suddhōdana reared the child tenderly, gave him the name of Siddhārta, and at the age of eighteen married him with Yâsōdhara, the beautiful daughter of a neighbouring king.

It is said that even when surrounded by varied pleasures Siddhārta remained sunk in meditation, yet could obtain no peace of mind. Neither food nor raiment pleased him. The sufferings of his fellow-creatures absorbed his thoughts and made him despise amusements. Sitting alone he would think, "What satisfaction is to be found in these diversions when the greater part of mankind is sunk in sin, sorrow and disease?"

Râja Suddhōdana, greatly concerned at his son's dejection, devised many delights to divert the prince's thoughts. But all in vain. Siddhārta could attain neither happiness nor peace. He resolved to give up the world and become a Sannyâsi (a religious devotee). He would see if it were not possible to find a remedy for the sorrows of mankind. If he failed he would, nevertheless, spend his life in the search.

Pleasure, food, sleep had become a burden to him. He resolved to leave his father and his wife. As he walked by the river revolving this resolution news was brought that a son was born to him. "Here is

another tie," he exclaimed sadly. The city resounded with joyous shouts, but through the din the voice of the world's anguish beat upon his ear, and nothing could divert his attention from it. If he must abide in a world so full of suffering joy was impossible to him.

Late that night, when the city was in slumber, Siddhârta stepped gently to the door of his wife's apartment. He saw Yâsôdhara sleeping with her babe on her breast. How lovely the infant appeared ! Siddhârta would fain have held his child in his arms and kissed him, but fearing to break his wife's sleep, he took a silent farewell. Prostrating himself at the feet of his father, he departed, resigning his possessions and all who were dear to him.

Going first to Vaisâli, Siddhârta became pupil to a great Brahman Pandit, from whom he learned much of the Hindu Shâstras. Thence he went to the royal palace at Mâgadha to another Pandit, who gave him further instruction in the sacred writings ; but nothing that he heard satisfied him. He found that true happiness was not to be attained by study or the pursuit of knowledge ; that this provided no remedy for the ills affecting mankind. So he forsook the society of Pandits, resolving to see if the practice of a severe asceticism would bring him happiness.

With this intent he went to a solitary wood in the village of Uruvilla, near to the present Gâya, and practised the severest abstinence from food and sleep, till his body became emaciated. He would sit, with the fierce sun beating upon his head, reciting prayers, or stand neck-deep in the river, sunk in meditation.

Thus he spent six years, when one day he fell down senseless. His five disciples thought him dead. Recovering consciousness he reflected, "Six years have I pursued this life, yet have I not found peace," and, convinced of the uselessness of this asceticism, he gave it up, and was deserted by his pupils, who no longer believed in him.

He remained alone in that forest, absorbed in prayer, thinking, "Whether I live or die I will see if some means cannot be found for the deliverance of man. Here will I sit, and until the light of knowledge come I will not rise. My limbs may wither on my body, worms may reduce my frame to dust, nevertheless, if light cometh not to me, I will not arise from this spot." The tree beneath which he sat to perform this vow is known throughout the world as Buddha's tree. Beneath this tree he accomplished his purpose; what he sought he found.

Having obtained this divine knowledge he proclaimed himself as Buddha, or the Wise, and went forth joyfully to show to the world the way of peace.

When Buddha proclaimed the Buddhist faith Mâgadha was the paramount state, King Bimbisâra ruling over it. He invited Buddha to his capital, to his own palace, and from that city Buddha preached his faith. Journeying from place to place Buddha taught the good news to the rich, to the poor, to the Brahman, to the Sudra, to the learned and the ignorant. Ere long he was joined by many disciples. They who heard his speech were charmed. After spending twelve years in teaching his doctrines he returned to his own

country and taught the faith to his own family and subjects. His son Râhula, and his wife Yâsôdhara, giving up all they possessed, became his first home disciples. He continued thus, journeying and preaching, until at nearly eighty years of age he died in a forest near to Kusinagar.

Condition of the Country.—In studying the history of every country in the world one point is to be noted, namely, that when epoch-making events occur some hidden cause has long been in existence. At first it works imperceptibly. In this manner, when Buddha, descending upon this country, proclaimed the Buddhist faith, his coming had been preceded by events of this character. The Buddhist religion was based upon asceticism. Long before the Christian era asceticism had been inculcated in the Hindu Vedas, especially in that one composed by Sankhya. At Kâpila Vâstu, the capital of Buddha's father, the name of Sankhya was greatly honoured. Therefore what marvel is it that Buddha's mind during his boyhood should have been greatly attracted by asceticism? That religious works are obligatory upon Brahmans is taught in the Shâstras.

But Buddha, though a Kshetriya, was proclaiming a new faith. At that time this was not a new thing, for we learn from the *Sutras* that both Kshetrias and Vaisyas studied the doctrines of religion and taught them to their disciples.

Again, according to the Hindu Shâstras, only a Kshetriya could occupy a Kshetriya throne. But in Buddha's time Sudra Râjas ruled over the kingdom of Mâgadha.

These events had made the country and the social conditions fit for the promulgation of Buddha's faith, and Buddha's birth was a result of these unusual conditions. Ascetics were attracting large numbers of people by their austerities, and Buddha was born with a tendency to asceticism.

Other castes besides the Brahman caste had begun to teach religion; hence we have the Kshetriya Buddha as a religious teacher. Finally, had the throne of Mâgadha not been held by a Sudra king so powerful, it is probable that Buddha's faith would not have been preached with such success.

What is the Buddhist Religion?—Buddha taught two principal doctrines—(1) the extinction of desire; (2) kindness to all living beings. The attainment of a pure life and freedom from passion or desire is the aim of this religion. It asserts that man—if not in one life, in a succession of lives—gradually becoming spotless, can in the end attain deliverance—extinction—and know no further life; and it holds that all men have equal rights.

The other principal doctrine in this creed is kindness to all living things. To serve all living creatures is Buddha's great injunction; so at that time hospitals for animals were founded.

Buddha says nothing special of the creation of the world or of the Creator.

That Buddhism grew out of Hinduism cannot be doubted. But the mode in which Buddha proclaimed his creed was something new in this country—especially the establishment of temples and the preaching the

faith from country to country. This was a novelty peculiar to Buddhism. Buddhist preachers, male and female, are called mendicants. These mendicants spent their lives in monasteries, vowed to asceticism.

The Life of Asoka.—Buddha proclaimed his creed indeed, but it was through the exertions of Asoka, king of Mâgadha, that the doctrine was preached throughout India and in other countries. It is doubtful whether any other sovereign so powerful as was Asoka ever reigned in Hindustân. The story of his life is very beautiful.

I have before spoken of Chandrâ Guptâ, king of Mâgadha; Asoka was his grandson. When Asoka's father, Bimbisâra, reigned at Pâtali Putra there came to him one day a Brahman and his daughter. The Brahman said: "Great king! Bhâgavid Pandit has said that a great king will be born of my daughter. She is very beautiful and is marked for good fortune; I advise you to make her your chief queen." To this Bimbisâra assented. This queen was the mother of Asoka, who is said to have been a boy of evil disposition, for which reason his father did not love him. Asoka had many brothers. One day King Bimbisâra said to Pingal, the tutor of his sons: "I wish to know which of my sons is most worthy to reign after me".

Accordingly one day Pingal assembled the young princes. They came in fine carriages, grandly dressed, and took the smartest seats. The evil Asoka, whom no one could endure, came in common garb, riding on his father's old elephant, and seated himself on the floor.

The princes partook of a fine feast. Asoka ate some

curd given to him by his mother and drank water. When Bimbisâra came to see his sons, Pingal said: "Great king! he among these who has the best seat, the best apparel, the best beverage, will be king after you". Each of the princes thought that he would be king. Asoka,¹ coming to his mother, said: "Mother, I shall be king. I came on my father's old elephant; who has a better conveyance? I sat on the earth; can there be a better seat? I drank pure water; where is there a better drink?" However opinions might differ, Asoka's prediction was fulfilled. He was not only ugly in form, his character was one to inspire alarm; his violence and cruelty had no limits. At one time he imagined himself to be Indra and his capital Heaven, so he caused an evil-smelling place to be enclosed and named it Hell. He placed at the entrance an ogre of a man, bidding him torment anyone who should come up until he died. One day a follower of Buddha came there begging. The ogre was so much astonished at his appearance that he went to Asoka, who came to see the man, and was enchanted by what he heard about Buddha and Buddha's faith.

The story of what Asoka did for the Buddhist faith has few equals in history. After he had adopted the creed of Buddha, he summoned a great meeting of Buddhists at his capital. Then he sent preachers from country to country to teach the new faith—some to Greece, some to China, some to Japan, and some to Ceylon.

¹ Asoka became Râja B.C. 260, he died B.C. 223.

Of all the Aryan monarchs he was the most distinguished. His opponents say that never had India a king so insolent. In the different cities throughout India he erected 80,000 *stupas*, that is to say, mounds of stone and earth, where he deposited ashes from the remains of Buddha! On every hillside, from one boundary of India to the other, the precepts of the Buddhist faith were written.

Besides this he constructed a countless number of travellers' rest-houses, hospitals, temples and monasteries. In studying the decrees of Asoka one sees that his heart was full of great thoughts. In his kingdom no living creature might be destroyed. He gave liberally alike to Buddhist and to Brahman. He devoted his boundless kingly power and marvellous supremacy to the promulgation of the Buddhist faith, and spent large sums in aiding Buddhist mendicants of both sexes. Even this did not content him. In the end he made over his kingdom to the rule of another, and himself became a mendicant.

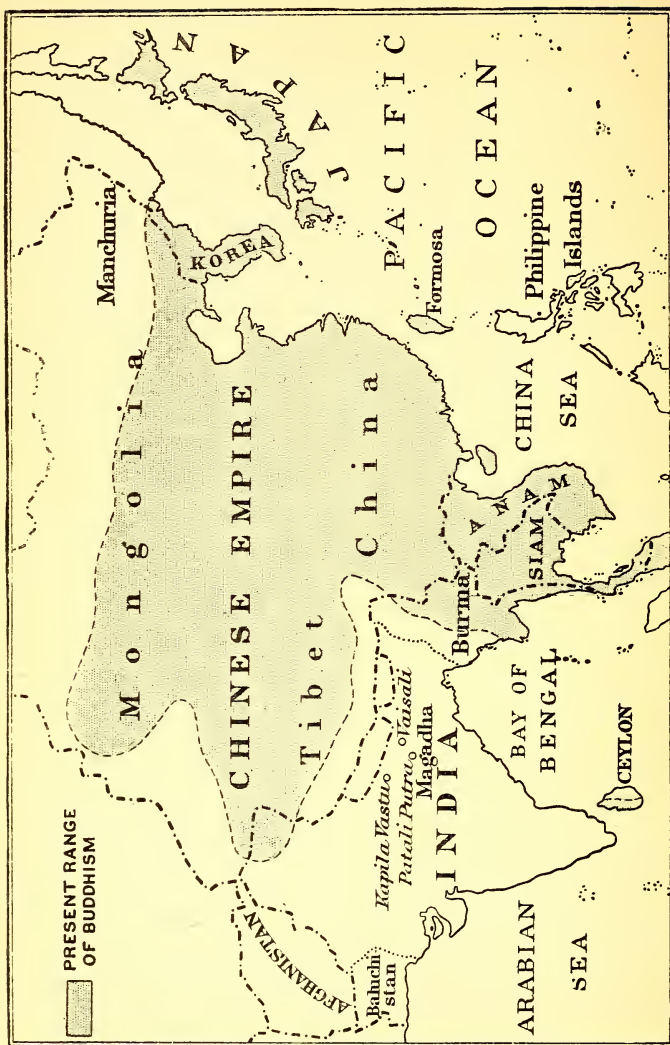
Asoka writes in one place that so long as sun, moon and earth shall exist his religion and his name will abide upon earth. Alas! among the Indian people of to-day but one here and there knows the name of Asoka. Where, then, is his unending fame? Where are the Buddhist temples? Where is the Buddhist creed in India? The religion that ruled this country during a thousand years is to-day not to be found in the land. Buddha's faith has been banished from India. Its very name is extinct. This is a marvellous fact in history.

The Spread of Buddhism in India and its Extinction.—All that I have told you concerning Buddha and his religion is from tradition. Buddha left no scriptures. After his death his chief disciples held a meeting at Rājgriha and collected all his teachings. During the next hundred years many differences of doctrine having arisen among Buddhist mendicants, a second meeting was held in the city of Vaisāli. In the time of King Asoka a third meeting was held at his capital. A thousand mendicants being assembled the teachings of Buddha were written out.

The Buddhist scriptures are named the three Pitakas, which are in the same form now that they were in the days of Asoka. Among Buddhists there are two sects—those of the northern and those of the southern country. The Buddhists of Thibet, China, Japan and some other countries are of the northern, and those of Burmah, Ceylon, etc., of the southern country.

The southern Buddhists follow the Pitakas according to Asoka, while the northern sect follow the commentary on the three Pitakas that was made at the fourth meeting in the reign of Kanishka of Kāshmir in the first century after Christ. They knew nothing of the meeting held at Asoka's capital, as the sects had separated before his time. Buddha's religion spread rapidly from country to country, but from India, the land of its birth, it had been expelled before the arrival of the Mussulmans.

In Asoka's reign the glory of the Buddhist religion may be said to have attained its highest point, and during



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many ages it continued to be honoured in this country. But this faith had never at any time obtained full possession of the Hindu mind. The influence of the two faiths was equally divided. Hindu kings honoured and assisted the Buddhists, while the Buddhist kings equally honoured the Brahmans. There was no enmity between the two. In the year 400 A.D. Fa Hian, the Chinese traveller, coming to this country, found the two creeds held in equal honour; but in the year 629 A.D. Hiouen Thsang found the Hindu faith triumphant, the Buddhist faith much depressed.¹

In the time of Râja Vikrâmaditya the Hindu faith had acquired fresh vigour. Then Kumârili Bhatta, Sankyar Charya and other learned men violently attacked the atheistical Buddha creed. The Râjpût warriors, uttering frightful sounds, warred upon the Buddhist people, and the insignificant remnant left by them was annihilated by the Mussulman conquerors.

Destroying the Buddhist fanes, the Hindus erected temples of their own. In the principal places of pilgrimage for the Buddhists the Hindus upset the Buddhist creed, and turned the spots into places of pilgrimage for their own people.

The external marks of Buddhism were thus obliterated. But this faith was not extinguished; many of its ideas remain in the Hindu faith. Instead of saying that Hinduism expelled Buddhism from India, we

¹ Even then he saw a Buddhist temple, *pâtsâla* (village school) and monastery at Nâlanda, near Gâya. At this *pâtsâla* thousands of pupils dwelt. Hiouen Thsang himself dwelt there for a time and learned the doctrines of the Buddhist creed.

should rather say that Hinduism absorbed Buddhism into itself.

The Jain faith, one of the Indian religions of to-day, strongly resembles Buddhism, especially as the Jains, like the Buddhists, preach kindness as the supreme virtue. In the fear of destroying life the Jains eat their food in darkness (light attracting insects to their destruction), and lest they should inhale living things through mouth or nostrils they keep both covered with their garment. Learned men say that the founders of the Jain faith were contemporary with Buddha.

CHAPTER V.

REVIVAL OF THE HINDU FAITH.

Râja Vikrâmaditya.—In Indian history the name of Râja Vikrâmaditya will ever be remembered, and to this day Hindus think of him with gratitude. In this king's time the Huns, the Shakas and other non-Aryan tribes invading India began to occupy the country. Vikrâmaditya defeated them in battle and drove them out of the land. He was the preserver of the Hindu religion, a great warrior, and a zealous patron of learning.

At his court learning and philosophy were constantly discussed; the greatest sages illumined his assemblies. You have all heard of the great poet Kâlidâsa; he was but one jewel of the nine that adorned this court. In this king's reign many beautiful books were written. The glory of Vikrâmaditya almost equalled that of Asoka, but the latter was a follower of Buddha, while the former was a Hindu.

Somewhat later another powerful king arose named Silâditya. He ruled over the empire of Kanauj, which included many tributary states. He united all the Aryan peoples under one crown.

I have spoken of the power of the Mâgadha state in the time of Asoka. In that of Vikrâmaditya, Oojein was

the paramount state. Mâgadha had been reduced to ashes. Later we hear of Kanauj, Kâshmir and Gujerât.

I have told of the revival of the Hindu faith in the reign of Vikrâmaditya. The Buddhist faith had never been able to extinguish the Hindu faith, but gradually, as Buddhism declined, Hinduism revived with new vigour. Before the preaching of Buddhism the Vedic Hindu faith was current in India, but on the revival of Hinduism it assumed the Purânic form.

Brahma the creator, Vishnu the preserver and Maheshwar the destroyer are the three gods of Purânic Hinduism—three forms of one supreme deity.

Lakshmi, the wife of Vishnu, and Shâkti or Kâli or Durgâ (three names for the wife of Maheshwar) are the goddesses chiefly worshipped at the present time. Those who are mainly devoted to Vishnu are called Vaisnavs, those who worship Shâkti or Kâli or Durgâ are named Shâktas, and worshippers of Maheshwar are called Saivas. The Hindus worship Râma, Krishnâ, etc., as incarnations of Vishnu. Besides these there are many gods and goddesses in Purânic Hinduism.

The Deccan.—That part of India lying to the south of the Vindhya Mountains is called the Deccan, or southern country. It also was peopled by uncivilised races. We first hear of the Deccan in the *Râmâyana*, where it is spoken of as the wilderness of Dândaka. The monkeys and ogres mentioned in that poem were, it is thought, the barbarous peoples of the Deccan and of Ceylon, and from that early time the Deccan must have been known to the Hindus. In very ancient times we hear of the Hindu kingdoms of Pândya, Chola and



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Cerâ, so it is thought that the Hindus first established themselves in the extreme south of Hindustân. Where you now see the names of Mâdura and Trichinopoli was then the kingdom of Pândya. Mâdura, the capital of Pândya, still exists. All those parts of the country where the Tamil language is spoken formed the ancient kingdom of Chola. The capital of Chola was Kânci, now become Kâncivarâm. Kâncipurâm is only a corruption of the other word. In the time of Vikrâmaditya all these kingdoms were very powerful.

The Kingdom of Cerâ.—To the west of the kingdom of Pândya, and on the shores of the Arabian Sea, lay the kingdom of Cerâ, where are now Coimbatore, Trâvan-core and Mâlabâr.

Between the Nerbudda river on the north and the river Kistna to the south were two kingdoms—one to the east, of which the capital was named Warangal, one to the west, which we now call the Mahratta country and the Konkan. From the banks of the Nerbudda to those of the Kistna stretched another kingdom established by the kings of the race of Ândhrâ. At one time this kingdom exceeded in power all other Hindu states.

Orissa.—In very ancient times the Aryans invaded the Orissa country, and until about 1550 A.D. it was ruled by Hindu kings. The beautiful Bhubaneswâr temples were built by kings of the Kesâri race, and at a much later time the famous temple of Jâganâth was built by kings of the Ganga race. This temple is now one of the principal resorts for pilgrims.

In the southern country were many great kingdoms,

and among them each in turn at some time became lord paramount and held the rest in subjection. In



BRAHMA.

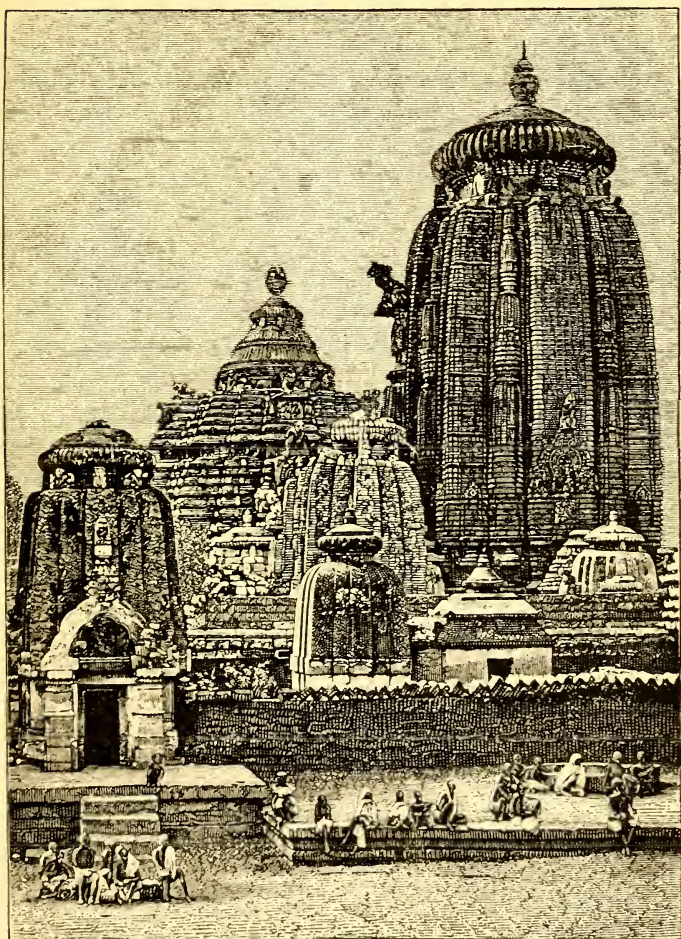
this manner how many hundreds of kingdoms have been established in Hindustân!

The Civilisation and Learning of the Hindus.—It is true that no trustworthy history of the Hindus exists, but from the many priceless works that have been written from the times of the *Rig Veda* onwards much historic fact can be gathered. The civilisation of the ancient Hindus exceeded that of any race on earth. The Greeks and Romans were renowned for their high civilisation in ancient times; but the Hindus were yet more ancient. There was a day when the nations of the earth regarded India with reverence and astonishment. But nothing endures in this world!

European scholars of to-day are amazed when they see how much was known to the Hindus. Astronomy they knew well; in arithmetic and algebra they were unequalled. The decimal system we use had been discovered by Hindus thousands of years ago. Now it is used by all civilised peoples. Trigonometry and geometry were well known in this country. The Hindus did not learn these sciences from other nations. The world has learned them all from the Hindus. There is no language or grammar to be compared with those of the Hindus of that time. Let us salute with reverence those who gave expression to their thoughts in such language! What brilliancy! what knowledge!

Dwelling in palaces and wearing fine raiment do not make a race refined. They who cherish noble thoughts and cultivate virtue are truly civilised.

Another glory of the Hindu race was its devotion to religion. The Hindus spent not their time over things that minister to pleasure and delight; this life is ours, that we may attain virtue. They remembered always



GREAT TEMPLE, BHUBANESWÂR.

From Fergusson's *History of Indian and Eastern Architecture* (by permission of Mr. J. Murray).

that life on earth is but for a day. They regarded the things of earth as an illusion.

The Hindus did not make railways, nor build immense ships, nor use the telegraph—not because they lacked understanding, but because they despised the pleasures and comforts of earth, and gave not their thoughts to these inventions. Another reason was that the Brahmans confined their attention to the practice of religion and to study. The entire weight of their maintenance rested upon the lower castes, so that the intelligence and inventive power of the latter remained unprogressive. Because of this the sciences have stood still in India through so long a period. According to the principal marks of civilisation the Hindus were a highly civilised people.

The Rising of the Râjpûts at the Time of the First Mussulman Invasion of India.—When the Mussulmans first came to this country they found within its borders a people called Râjpûts. They also were Hindus remarkable among nations for their bravery. There is no mention of them in the early Hindu works, so many think that they cannot have been Aryans. From time to time many foreign tribes, such as the Shakas, have come to dwell in India, and the Râjpûts may have been Shakas. During the period between 750 and 1000 A.D. the Râjpûts, conquering all the ancient kingdoms of the Aryans, were everywhere supreme. Formerly the Hindu kings had honoured and befriended the followers of Buddha, but the Râjpûts, regarding the Buddhists as bitter enemies, warred upon them, almost extirpated them, and proclaimed the Hindu religion

victorious. Many say that on this account the Brahmans named the people of the Solar race (that is, the Râjpûts) Kshetriya (military caste). In the beginning they were not called Kshetrias. I think there may be some truth in this. Be that as it may, at the coming of the Mussulmans the Panjâb, Delhi, Ajmir, Kanauj and Benares were all under the sway of the Râjpûts.

With so brave a race in possession it must seem strange that the Mussulmans should have been able to conquer the country. Had there been any unity amongst the Râjpûts this conquest could not have been so easy. When the Mussulmans came Prîthi Râi, king of Delhi and Ajmir, was at enmity with Jâi Chandrâ, king of Kanauj, then lord paramount. Jâi Chandrâ's daughter, Shongjukta, was holding her *swâyamvâra*. All the princes attended except Prîthi Râi, who refused to come. To disgrace him Jâi Chandrâ had a figure constructed in his image and placed it in the doorway as doorkeeper of the palace. The maiden entered the assembly marriage garland in hand, and, passing by all the princes, cast her garland over the neck of the image. It is said that Prîthi Râi, hovering near, led away the maiden and carried her off. Jâi Chandrâ pursued his son-in-law vindictively. Unable to conquer him without assistance, he called in the aid of the Mussulmans, thus destroying his own country and people. In the first war¹ Prîthi Râi was victorious, but in the battle of Thâneswâr² he lost everything, was taken prisoner

¹ This is called the battle of Tirowri, 1191 A.D.

² The battle of Thâneswâr occurred in 1193 A.D.

and put to death, the Mussulmans seizing Delhi and Ajmir. Next year they attacked Kanauj, drove out Jâi Chandrá, and took possession of the kingdom. Jâi Chandrá thus defeated, India lost her independence. The Mussulmans seized the whole upper country. In this manner the sun of freedom set for the Hindus.

CHAPTER VI.

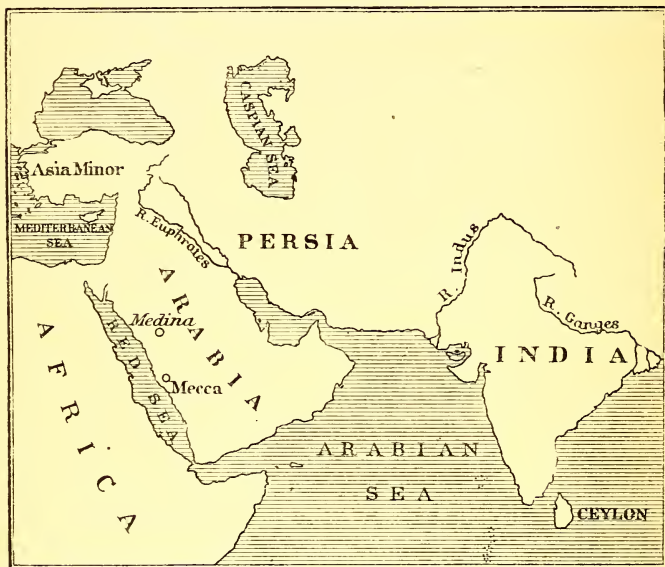
MUSSULMAN CONQUEST.

IF we look at a map of Asia we see how near Arabia stands to India. While our India was still bright with the glory of freedom there was born in a private house in the Arabian city of Mecca a child destined to bring about undreamt-of revolutions in the history of the world. Does any one know who this child was? It was Muhammed, the founder of the Mussulman faith.

Before the birth of Muhammed the name of Arabia was scarcely known in the world, as it is a barren country, a mere desert of sand. As Arabia produced no corn the Arabs were at no time a wealthy people, nor very highly civilised. They were not Mussulmans before the birth of Muhammed ; they were not believers in one God ; they worshipped the stars and the planets and other gods and goddesses. Muhammed taught the Arabians to worship one God. Now I will tell you something of his life.

Muhammed was born in the year 570 of the Christian era. His father was named Abdullâ, his mother Aminâ. Abdullâ died before his son was born. It was the custom in Mecca to put infants out to be

nursed, so when the child was forty days old he was placed in the hands of a nurse, who tended him with the utmost care, and whom he loved as his mother. When Muhammed was five or six years old his true mother, Aminâ, died. On her deathbed she said :



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“Everyone must die. I am dying; but the child that I have borne will render me immortal.”

The boy's grandfather cherished him fondly, but after a while he also died. Anxious for Muhammed's future he placed him in the hands of his paternal uncle, urging the latter to bring up the boy as though he were

his own child. His wishes were faithfully observed by the uncle.

When Muhammed had attained his twenty-fifth year he took service with a rich widow named Kâdijâ, and journeyed to various places as a trader on her behalf. Observing his good qualities, Kâdijâ became anxious to marry him. She was religious and intelligent as well as rich, so Muhammed consented to her wishes. He was twenty-five, Kâdijâ was forty, but Muhammed had from boyhood been grave and thoughtful, fond of solitude. It is said that after his marriage he began to hear a voice calling to him. He looked around, but saw no one. Gradually he lost his peace of mind and became grievously troubled. His thoughts were ever questioning as to the right worship of the Supreme Being. He shunned the society of men.

Near Mecca is a mountain named Hira. In a lonely cave of this mountain he spent many days and nights in meditation, occasionally returning to his family. Thus the time passed till he came to be about forty years old, when he proclaimed his belief that there is but one God and that he, Muhammed, was His prophet. He was now eager to teach this new doctrine to the Arabians. Ascending a hill he addressed the people saying: "Hear, oh ye inhabitants of Mecca. There is one God, and He only is worthy of worship." The people understood not these words. Some thought him mad; some were furious. But Muhammed continued to preach. His wife, Kâdijâ, became his first disciple, and gradually others joined him. The people of Mecca began a fearful persecution,

and at this very time his wife died. Muhammed was overwhelmed with grief, for Kâdijâ had been his principal helper in all things. He honoured and loved her deeply. While she lived Muhammed took no other wife, but after her death he married four or five other women, as was the custom of the country.

After Kâdijâ's death the persecution so much increased that Muhammed could no longer stay in Mecca. He fled to Medina, where the people came in troops to welcome him, anxious to see him and to hear him speak. Medina had never seen such a sight, nor had Muhammed ever known a day of such emotion. He felt himself rich in the affection shown him by the people. The Hegira or Muhammedan era dates from his flight to Medina (622 A.D.). There he built a mosque, to which all his converts resorted for prayer; but their numbers so increased that the temple would not hold them.

Muhammed had taken refuge in Medina, but the persecution of his followers was continued in Mecca. Muhammed felt that this was no longer to be endured. He collected troops, and, giving up his peaceful habits, prepared to subdue his enemies by the sword. He said: "The Lord saith unto me, 'Destroy the enemy, for I am thy helper'." Henceforth the Mussulman waged war with the idolater. The conquest of Mecca made all Arabia tremble. Everywhere the standard of the Mussulman creed was erected. Muhammed died in the year 632 of the Christian era.

Muhammed taught the Arabians many new truths. His doctrines seemed to give them new strength. In

granting to his followers the use of the sword as a means of propagating their religion, Muhammed rendered them invincible, for who can withstand it? What force can not the human heart display in the name of religion? When, in the name of their religion, the Mussulmans wielded the sword the whole world was powerless to oppose them. A century had scarcely passed from the death of Muhammed ere all the countries from the Mediterranean Sea to the Indus river had become subject to the Mussulman power.

THE MUSSULMANS ENTER INDIA.

Mohâlib.—Thirty-two years after the death of Muhammed a Mussulman general named Mohâlib was the first to enter India. He came as far as Multân, took many prisoners, and returned to his own country. For many days after this the Mussulmans did not again glance at India.

Muhammed bin Kâsim.—Forty-five years later (712 A.D.) a Mussulman general named Kâsim attacked the famous port of Dewâl, at the mouth of the Indus. The Hindu pirates of that port had seized an Arab ship of merchandise, on which account Kâsim had now come to chastise them. At that time a Râjpût prince named Dâhir ruled over Multân and the Sindh country. Alor was his principal city. When the Mussulmans attacked Alor, King Dâhir came out with a large force to oppose Kâsim. That general, somewhat dismayed at the sight of so many soldiers, did not advance, but entrenched himself in a convenient spot. Dâhir attacked

the Mussulmans with great vigour, and it seemed likely that he would be victorious, but fate was against him. In the midst of the battle a fireball hit his elephant. The smitten animal, leaping forward, plunged into a neighbouring river. The soldiers, seeing their leader suddenly flee, broke away from the field. King Dâhir, mounting a horse, did his utmost to rally his troops, but in vain. Before this he had been hit by an arrow, nevertheless he continued to fight the Mussulman force, and fell in front of the battle.

His kingdom fell into the hands of Muhammed Kâsim, who reigned for nearly three years over the Panjâb and the states bordering on the Indus, and, although he was very young, his subjects were quite satisfied with his rule. But, unhappily, the sun of his good fortune had scarcely risen ere it set. By an order from the Persian monarch he was taken prisoner, and died a cruel death.

With the death of Muhammed Kâsim the conquest of India ceased, and during the next forty years the Hindus seized, one after another, the places that had been wrested from them by the Mussulmans. For the next two centuries the Mussulmans made no further attempt upon this country, which enjoyed in full measure the happiness of freedom.

The ruler of the Mussulman people is called the Khâlifâ. All military chiefs and rulers of provinces are subject to him. At the time of which I am speaking the province of Khorâssan was ruled by a man of the Turki race who had been a slave. After the death of his suzerain this governor, with a numerous body of

troops, retreated to Ghazni, where he formed a new kingdom. He died 977 A.D. and was succeeded by his slave son-in-law, Sabâktigin.

When Sabâktigin was ruling in Ghazni the kingdom of Lâhore was governed by the Hindu king, Jâi Pâl. This new Mussulman kingdom of Ghazni, so near to Hindustân, alarmed Jâi Pâl. So much did it disturb him that, without having received any provocation, he set out with a large force to make war upon the Mussulmans. Before any fighting had begun, a frightful storm coming upon them made the Hindus think the gods were adverse, so, instead of fighting, Jâi Pâl sought a reconciliation with Sabâktigin, promising to send him sixty elephants and much tribute; but when he arrived at Lâhore, Jâi Pâl broke his promise, and made a prisoner of the envoy sent by Sabâktigin.

This insult and treachery could not be endured. Sabâktigin set out to chastise Jâi Pâl, who, quite at his ease, came out to meet him with an army of 100,000 soldiers, lent by the neighbouring kings. But in vain were these forces, victory was not for Jâi Pâl. After taking possession of the Panjâb as far as the Indus Sabâktigin returned to Ghazni.

You remember that Jâi Chandrâ, of Kanauj, brought destruction on his country by calling in the aid of Shahâb-ud-din to chastise Prithi Râi. Now Jâi Pâl had done the same thing by his unprovoked attack upon Sabâktigin. On the death of this prince his son, Mâhmûd, ascended the throne of Ghazni.

Mâhmûd.—Sultân Mâhmûd was a very great sovereign. There was not at that time in all Asia another

king so powerful as he. Mâhmûd came seven times to India. During this time he ground to powder the temples at Nagarkote, Mâthurâ, Thâneswâr, Somnâth and other celebrated places of Hindu pilgrimage, plundered them of their wealth, took many prisoners and went back to Ghazni. Some years later he came again to chastise Jâi Pâl, king of Lâhore. He defeated him in battle and took him prisoner. Jâi Pâl obtained his release at the cost of much wealth, but being thus time after time defeated and taken prisoner his life became hateful to him. He placed his son on the throne of Lâhore, and himself sought death on the funeral pyre.

Anang Pâl, son of Jâi Pâl, continued the war, but without success. Mâhmûd had no desire to take possession of the country; his purpose was to desecrate the Hindu faith and to rob the country of its wealth. During his last invasion he destroyed the famous temple of Somnâth (1024 A.D.). His journey across the desert was toilsome and painful, but on the way he attacked the capitals of two great Hindu kings and carried off much plunder. At length he reached the temple of Somnâth, which stood in the southern part of Gujerât. All the kings and rich people of the country bestowed immense gifts upon the temple. Two thousand priests were attached to its service; two thousand villages supplied the revenues for its maintenance; the wealth and pomp of this temple had no limits—hence the anxiety of Mâhmûd to attack it and his readiness to undertake that difficult journey.

When Mâhmûd appeared with his troops a Brahman

came forth from the temple and said to him : " Return whence you came. If you attack this temple the Lord Somnâth himself will destroy you." But Mâhmûd heeded not ; he began the attack. The Hindus prostrated themselves before the god weeping, and praying, " O god, save now the glory of thy name ; let not these barbarians enter this holy temple ! "

The Mussulman hosts outside sent up a cry that pierced the skies and made the earth tremble : " Allâ ho akbar " (God is great). The Râjpût warriors, imploring a blessing from their god, zealously defended the temple. Mussulman soldiers ascending the walls were driven back by the defenders. Next day the attempt was renewed, but the foe could not advance a foot nearer to the Râjpûts, and there was great slaughter among the besiegers. On the third day all the Hindu kings came with their armies to defend the shrine. The spirits of the invading troops sank, but Mâhmûd knew neither fear nor despair. Dismounting from his horse he sought strength from his god, and then with the words, " Fear not, fear not, the Lord is our helper," led on his troops with great vigour. They also, repeating their cry, " Allâ ho akbar," advanced to the attack : then who could oppose their course ? A frightful combat took place. It is said that on that day five thousand Hindus fell on the field. Finally, seeing little hope of saving the temple, the Hindu soldiers took to the boats and fled by way of the sea. Mâhmûd entered the shrine unhindered, and stood amazed at the beauty of the interior, its immense depth and elaborate workmanship. Then he raised his sword to break up the image of the

god. The priests, clasping his feet, offered him immense sums if he would refrain from injuring the figure, but Mâhmûd took no heed; he gave it a heavy stroke. It is said that great masses of precious stones fell from the inside of the figure. The figure of the god was solid, not hollow, so it could not have contained these jewels as alleged. Mâhmûd razed the temple to the ground, and, bearing off immense wealth, returned to Ghazni full of exultation.

The Mussulmans give high praise to Mâhmûd, and that he had many praiseworthy qualities is not to be denied. He was a brave king, patient of suffering, a lover of learning, and a firm believer in the creed of Muhammed. But what is that to the Hindus? Plundering India of her wealth, his avarice increased excessively. After turning the beautiful cities of Hindustân into so many hideous sepulchres, he made his own city of Ghazni a place of heavenly beauty with the spoil.

From the days of Mâhmûd the Panjâb remained subject to the Mussulman power. For one hundred and fifty years the Mussulmans kept away from India. In that time Mâhmûd's beloved city of Ghazni was destroyed. This time he who descended upon India was named Shahâb-ud-din, or Muhammed Ghori. He was the brother of Ghiâs-ud-din, the king of Gaur. They destroyed the city of Ghazni.

You remember that Jâi Chandrâ ruined his country by calling in the aid of Shahâb-ud-din. This is the same Shahâb-ud-din. In the Tirowri battle he was defeated by Prîthi Râi, but at Thâneswâr he slew that

king, and the following year attacked Jâi Chandrâ and took from him the city of Kanauj. Finally, he placed the task of governing India in the hands of an energetic slave named Kutb-ud-din and returned to his own land.

Kutb-ud-din is renowned in the history of India. After the death of Shahâb-ud-din he became the first independent Mussulman monarch of Hindustân.

CHAPTER VII.

MUSSULMAN CONQUEST.

PATHÂN RULE.

(A.D. 1206-1526.)

Slave Kings	.	.	.	.	.	.	1206-1288
Khiliji Kings	.	.	.	.	.	.	1288-1321
Tughlâk Kings	.	.	.	.	.	.	1321-1414
Seiâd Kings	.	.	.	.	.	.	1414-1450
Lodi Kings	.	.	.	.	.	.	1450-1526

SLAVE KINGS.

1. Kutb-ud-din	.	.	.	.	.	.	1206-1210
2. Aram	.	.	.	.	.	.	1210-1211
3. Altamsh	.	.	.	.	.	.	1211-1236
4. Rukn-ud-din	.	.	.	.	.	.	1236
5. Regiâ	.	.	.	.	.	.	1236-1239
6. Beirâm	.	.	.	.	.	.	1239-1241
7. Masâud	.	.	.	.	.	.	1241-1246
8. Nâsir-ud-din	.	.	.	.	.	.	1246-1266
9. Ghiâs-un-din Bulbân	.	.	.	.	.	.	1266-1286
10. Kei Kobâd	.	.	.	.	.	.	1286-1288

THE race of which Kutb-ud-din was the founder is called the slave race, because he and many of his house were slaves. There were ten kings of this race, but many of them were kings in name only. They were as powerless as they were unworthy. Kutb reigned four years and reigned well.

The third king of this race, Altamsh, was a wise and powerful prince. He had been a slave and became his master's son-in-law. During his reign Ghengiz Khân, a Mogul warrior, overran Asia from one extremity to the other like a conflagration and seized upon some parts of Europe. Wherever Ghengiz Khân set foot blood flowed in streams, the air was rent with shrieks, the earth was turned into a sepulchre. Few such foes to the race of man have appeared upon earth. Fortunately his glance did not fall upon Hindustân. The kings that he expelled from different countries sought to take refuge with Altamsh, but that sagacious monarch would admit none of them lest the Mogul should claim the kingdom as his own. Altamsh reigned worthily for twenty-five years. He brought all the Aryan peoples into subjection.

Rukn-ud-din, the son of Altamsh, is not worthy to be mentioned. He was succeeded by his sister, Regiâ Begum. She is the only woman who has personally ruled in Delhi as Sultâna. This honour has fallen to no other, but Regiâ Begum was fully worthy of it. She was as wise as she was learned, very able in state affairs, and quite as efficient as any male sovereign. When Altamsh was absent from the city he used to leave the government in the hands of Regiâ, not in those of his sons. When Regiâ became empress she sat in council daily in man's apparel. At first this gave great delight to the assembly, but after a time she showed such partiality towards the master of the royal stud, an Abyssinian slave, as greatly to displease the nobility of the kingdom. Altunia, one of these nobles, rebelled

and killed the slave. In inflicting punishment upon Altunia, Regiâ herself was taken prisoner by the revolted noble. In the end Altunia became so much fascinated by Regiâ's charms that he married her, and together they strove to share the throne, but in the struggle to obtain it both lost their lives.

After this Beirâm and Masâud, son and grandson of Altamsh, occupied the throne, but neither was of any account. Nâsir-ud-din, another grandson, succeeded. The throne of Delhi had never been occupied by a man so religious, so spotless in character as was Nâsir-ud-din. He lived upon the money he earned by making copies of the Korân, drawing nothing from the state treasury. He had only one queen instead of the many that Eastern kings usually have. She also lived like a poor woman, doing the work of the house and cooking the food. One day, while doing so, she burned her fingers, and then she asked the king to give her a servant, but he replied, "The wealth of the kingdom belongs to the people, why should I use it for our pleasure?" So the empress of Delhi could obtain no servant.

Nâsir-ud-din reigned twenty years, but his minister, Ghiâs-ud-din, was the real ruler. Though there are few men as good as was Nâsir-ud-din, he had not much faculty for government, so all the responsibility rested on the shoulders of Ghiâs-ud-din, who was related to the king and had been slave to Altamsh. During this reign the Moguls repeatedly attacked India, but by the good management of the minister they were always expelled, nor could anyone in the country raise his head in rebellion. Nâsir-ud-din was filled with shame when he

recognised his own weakness and the power of his minister, but there was no remedy. After the death of Nâsir, Ghiâs-ud-din became king. He also reigned twenty years.

Ghiâs-ud-din Bulbân.—I have told you how clever this king was ; how well he conducted state affairs ; but in personal character he was the exact opposite of the late king. Nâsir-ud-din was very kind-hearted and gentle in his bearing, the new king was haughty and frightfully cruel. He had been a slave and had risen to supreme power, nevertheless he detested all those of humble birth who showed the capacity to rise in the world by their own abilities.

During this reign one or two Hindu kings and Tugrâl, the Mussulman governor of Bengal, revolted. Ghiâs defeated them in the field, and slew a great number of people. The Moguls also made several invasions, but were driven out by the son of Ghiâs. At length, in the last of the wars, this son was slain, and, cruel as was Ghiâs by nature, he felt this blow so deeply as to die of grief, being then an old man. When he was dying his sole remaining son, Bakra Khân, was ruling in Bengal. Hearing of the king's illness Bakra Khân came to see his father, but as he would not remain until the end Ghiâs was so much incensed that he left the crown to his grandson, Kei Khosru, but the nobles elected Kei Kobâd. Great Persian poets and sages adorned the court during this reign.

Kei Kobâd.—When this prince became sovereign of Delhi he was only eighteen years old. He was so dissolute and worthless that his name does not deserve

mention. Now he had become monarch no kingly office was he seen to fulfil; he spent his days and nights in vice. His minister, Nizâm-ud-din, encouraged him in every evil pursuit. What human frame can continue such a life? Ere long he was struck with palsy.

Hearing of his son's evil courses Bakra Khân came over from Bengal. The minister said that as the son was emperor of Delhi he must be approached with all due ceremony or no interview would be granted. Bakra Khân had no remedy; for his son's sake he consented. When Kei Kobâd was seated on the throne his father advanced with repeated obeisances, until, observing that his son remained quite unmoved, he broke down weeping; then, the heart of Kei Kobâd melting, he left the throne and threw himself upon his father's neck in tears. But only thus far was he affected; he had no desire to alter his mode of life. Bakra Khân returned to Bengal, and his son resumed his evil ways. At length the eyes of Kei Kobâd were opened; he saw that his minister had destroyed him. He took the life of Nizâm-ud-din, and in turn was himself slain. Thus were these profligate lives ended.

With the death of Kei Kobâd the slave race of kings became extinct. In this dynasty the few persons who had reigned worthily (Kutb, Altamsh, Ghiâs-ud-din) had all been slaves.

HOUSE OF KHILJI.

- | | |
|---------------------------|-----------|
| 1. Jelâl-ud-din | 1288-1295 |
| 2. Alâ-ud-din | 1295-1316 |
| 3. Mubârak | 1316-1321 |

Jelâl-ud-din.—This prince, having slain Kei Kobâd

and his infant son, became emperor. This accusation is made against him, but, considering his conduct after he became sovereign, it is hard to believe it. He inflicted no punishment upon evil-doers. In war he did not take the enemy prisoner, but let him go free. On one occasion he even let the Mussulmans withdraw from the country uninjured after defeating them in battle. The evil-disposed in the kingdom, observing his excessive kindness and soft-heartedness, were encouraged to commit great outrages. All classes, high and low, were guilty of tyranny and oppression. Everywhere disorder and misrule prevailed. Alâ-ud-din, the king's nephew, crossing the Vindhya Mountains, attacked Deogârh, the capital of the Mâhrâtta country (1297 A.D.). Before this time the Mussulmans had not set foot in the Deccan. As the king embraced his nephew on his return from the war that evil man stabbed him to the heart.

A strange event had occurred during the reign of Jelâl-ud-din. A Persian Fâkir, named Sâdi Mullâh, had come to live in Delhi. He founded a college and built a rest-house for travellers. He lived as an ordinary Fâkir (on alms), but he gave away great sums of money to thousands of poor people, who marvelled at the austerities he practised. No one could guess where he obtained his money; some said he had the philosopher's stone, some that he procured it by magic. All thought him an extraordinary man.

At length the news of Sâdi, his wonderful power and enormous wealth, reached the ears of the king, and with it a rumour that Sâdi was framing plans to slay

the king and reign himself. Jelâl-ud-din, greatly alarmed, had Sâdi arrested. As they were going to the prison a man stabbed the Fâkir to death in the presence of the king. As life was passing Sâdi exclaimed: "God knows my innocence; He will exact retribution; His curse will fall upon the king and his kingdom". The surprising thing is that immediately so great a storm arose that they were enveloped in darkness. The king became stupefied with fear, and not long after lost his life at the hands of Alâ-ud-din. In that same year there was a frightful famine in the country. Everyone thought these events were due to the Fâkir's curse.

Alâ-ud-din.—After the death of his uncle Alâ-ud-din succeeded to the throne. He was a mighty warrior and clever in the management of affairs. He was bent upon subduing the Deccan. His general, Mâlik Kâfur, conquered the whole country as far as Râmeswâr. Alâ-ud-din, after defeating the Hindu king of Gujerât, took his wife, Kâmalâ Devi, for himself. He loved her best among all his queens and married her daughter, Devalâ Devi, to his own son. He then destroyed Chitor, the capital of Mewâr. He had heard that Padmâni, queen of Chitor, the wife of the Râna Bhim Singh, was more beautiful than any woman in India, so he set his mind upon making her his own wife. But this was not easy to accomplish. He expressed to Bhim Singh his great desire to see the Râni of whose beauty he had heard so much. As a Râjpût's wife is held as a very sacred person, was it likely she would come to show herself to a Mussulman? The Râna would not agree to this vile proposal.

Then Alâ-ud-din humbly said that if the Râni's modesty would not let her appear, if she would let him merely see her reflection in a mirror he would be content and go away. To this they were obliged to consent. Alâ-ud-din got his wish and was enchanted with the figure of the Râni as seen in the mirror.



TOWER OF VICTORY,
CHITOR.

The Râna paid a return visit of courtesy to Alâ-ud-din, who immediately made a prisoner of his visitor, and had it proclaimed abroad that until he obtained the Râni he would not release the Râna. The Râjpûts sent word that the Râni would go accompanied by her companion ladies. Hundreds of palanquins were assembled, each containing a Râjpût warrior dressed in a woman's garb. They slew many Mussulmans and delivered their prince. Then ensued a fearful war, in which the Râjpûts were defeated, the Râna Bhim Singh slain and Chitor destroyed. Padmâni burnt herself to death on the funeral pyre.¹

Mubâarak.—After the death of Alâ-ud-din his son,

¹ Some historians doubt the truth of this story.

Mubâarak, reigned five years. He was cruel and licentious. He was slain by his minister.

HOUSE OF TUGHLÂK.

1. Ghiâs-ud-din	1321-1325
2. Muhammed	1325-1351
3. Ferôz	1351-1388
4. Ghiâs-ud-din	1388
5. Âbu-bêkr	1388-1389
6. Nâsir-ud-din	1389-1392
7. Muhammed	1392-1412

Ghiâs-ud-din Tughlâk.—Having slain the minister of Mubâarak this prince became sovereign of Delhi. He was an able and powerful man. His people were all contented with his rule during the few years that it continued.

Muhammed.—After the death of Ghiâs his son, Junâ Khân or Muhammed, came to the throne. He was more deeply learned than any king that had reigned in Delhi. But of what use was his learning? Judging by his actions he can only be regarded as a madman. Whatever impulse arose in his mind he acted upon it without weighing the consequences. He gave no thought to the government of his kingdom or to any care for its welfare; he schemed only to obtain other peoples' kingdoms.

Designing to conquer Persia he assembled an immense army, but in the end, as he had no money to pay his troops, they dispersed over the country, living by highway robbery.

As he had not conquered Persia he now thought he would subdue China. Another immense army crossed

the Himalâyas, but, far from coming to fighting, the army fled at the sight of the countless hosts of Chinese soldiers. Those who were not slain by the Chinese died of the hardships by the road. Of that vast army scarcely any returned.

When by these follies the treasury had become empty the king ordered that copper tokens and bank-notes should be used in place of silver money. So the people paid their dues to the state in copper and paper. The royal treasury was filled with masses upon masses of copper and paper. Thus the king was defeated. But money he must have, so he increased the taxes. The subjects, not being able to pay these demands, deserted the villages, fled to the woods, and lived by robbery. Agriculture and commerce could not be carried on. At this the king lost all self-control and exercised such inhuman cruelty that the mind shudders at the thought of it. Proclaiming a man hunt, he surrounded the helpless peasants and slew them like animals.

The unhappy people knew not what to do. There was famine in the land and now pestilence. The country had become a place of desolation and of confusion. The new idea was to change the capital city, to make it Deogârh instead of Delhi. The name Deogârh had been changed for Daulâtabâd, and to this place the inhabitants of Delhi were ordered to proceed. This only producing fresh distress they were bidden to return to Delhi, which was again made the capital. In these ways this strange king sought to remedy the distresses of his subjects. India was filled with the sound

of their wailing. In what an evil hour had the learned Muhammed become monarch ! Unable to acquire other peoples' kingdoms, he was now about to lose his own. Rebellion broke out everywhere. The Hindu kings of Bengal, Bijâyânagar and Telingâ declared their independence.

At Daulâtabâd, which Muhammed had striven to make the capital city, a Mussulman named Hassan Gangu founded the Bamâni kingdom (1347 A.D.). In his early days Hassan Gangu had been a slave to a Brahman, who, noting his extraordinary intelligence and probity, gave him his liberty. In honourable memory of his Brahman master he named his kingdom Bamâni (the Brahman kingdom).

When Muhammed made Daulâtabâd the capital Hassan Gangu obtained an estate there, and from that time increased in power and wealth, and, finally defeating and slaying Muhammed's representative in battle, became himself an independent ruler. Gulburgâ was at first the capital of the Bamâni state, later Bidâr was made the capital. For about a century the Bâmani state flourished undisturbed, but, gradually declining in power, it was broken up in the latter half of the fifteenth century, and the Deccan was divided into five independent Mussulman states.

Muhammed reigned twenty-five years. At his death the land had peace.

Succeeding to Muhammed the reign of king Ferôz was very peaceful. The names of those who succeeded him on the throne are not worth mentioning. Their kingdom, becoming smaller and smaller, was limited in

the end to Delhi and its immediate surroundings. In the reign of the last Tughlâk king, Muhammed the Second, Timur Leng invaded India, his path marked at every step by robbery and murder. The country was swamped in a sea of blood. At length he reached Delhi (1398 A.D.). The king had fled at the news of his coming. The people opened to him the gates of Delhi and received him as their monarch. But his blood-thirsty soldiers soon began the work of slaughter. Delhi's streets became rivers of blood, the roads were so heaped with the slain that none could pass along. Yet Timur Leng held joyous festival.

After five days the soldiers desisted from sheer weariness, and the state of the city was such that none could dwell in it. Then Timur departed. He had slain one hundred thousand people. We told you of one enemy of mankind, Ghengiz Khân. Timur Leng was another.

After this the house of Lodi reigned over Delhi, but with one or two exceptions its kings were worthless. In the reign of Ibrâhim, the last of the Lodi kings, Timur's aged grandson, Bâber, came to Hindustân. He defeated Ibrâhim at Pânipat and seized the kingdom of Delhi. From this time the Pathân rule ended, and that of the Moguls began.

CHAPTER VIII.

MUSSULMAN CONQUEST.

MOGUL RULE.

1. Bâber	1526-1530
2. Humâyûn	1530-1556
3. Akbar	1556-1605
4. Jehângir	1605-1627
5. Shâhjahân	1627-1658
6. Aurungzib	1658-1707

Bâber.—The dynasty of which Bâber was the first monarch is called Mogul, but only on his mother's side was he descended from Ghengiz Khân. Though his mother was of the Mogul race, Bâber detested the Moguls. He was a grave and sagacious prince. Fatherless at the age of twelve, Bâber raised himself, through many obstacles, to this high position. He was possessed of great force of character. It was at no ordinary cost that he founded a kingdom in Hindustân. He had to contend with Mussulmans on the one hand and with Râjpûts on the other. From Gujerât to the Jumna the whole country trembled at the prowess of Sânga Singh, the Râja of Mewâr. Assembling a large army he prepared to fight with Bâber. They met at Fâtehpur Sikri, near Âgrâ. In the first battle Bâber was defeated, and his

soldiers at once lost hope. At this moment an astrologer declared that it was an evil hour in Bâber's destiny, that he would not be able to win a victory. This prophecy dismayed the troops, even to their generals, and many began to desert. Bâber was a brave man. He had had much trouble in his life, had faced many misfortunes, and he was not in the least depressed by the astrologer's words. He made a vow that if he were victorious he would thenceforth drink no wine nor ever again cut hair or beard; he would pass his life in piety and righteousness, and give much to the poor. Then calling the chiefs of his army together, he said to them: "So long you have fought like heroes; would you now give in? Either we conquer or we die on the field; there is no other way." The soldiers took heart, and in the next battle they were victorious. Sânga Singh was defeated. He died shortly after.

Bâber reigned four years only, but in that time his conquests extended as far as Bengal. On one occasion his son Humâyûn was seriously ill. The physicians gave up hope. Bâber said, "I will give my life; my son shall live". All strove to dissuade him, but he would not listen. He walked three times round Humâyûn's bed, and then in solitude passed some hours in prayer that his wish might be granted. Strange to say, from that time Humâyûn began to recover, and Bâber, losing flesh daily, shortly afterwards left this world.

Humâyûn.—Humâyûn became emperor, but his destiny did not permit him much enjoyment of the throne. Sher Khân, an Afghân warrior of Chunâr, having conquered the whole province of Bihâr, resolved



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upon conquering that of Bengal. Humâyûn in great haste attacked the fort of Chunâr, obtained possession of it with much difficulty, and then went to Bengal to chastise Sher Khân. On arrival he found that warrior had possessed himself of Gour, the capital city, and had returned to Chunâr. Humâyûn reconquered Gour, but while returning thence to Chunâr he encountered Sher Khân at Monghyr. In that battle, far from being victorious, Humâyûn barely escaped with his life. He went with all his troops to Âgrâ to renew the fight, but was again defeated near Kanauj (1540 A.D.). He saved his life, but lost his kingdom. He sought an asylum with his brothers, but they refused it to him, and he was obliged to go to the Sindh country. Here the same ill fate pursued him. In crossing the Sindh desert most of his companions died of hunger and thirst, and the help he sought from the Râjpûts was denied.

At length he reached the fort of Amarkôt, where a Hindu prince gave him shelter. Here his world-renowned son, Akbar, was born (1542 A.D.). The difficulties he had encountered in conveying Akbar's mother, Hâmidâ, over that terrible desert can never be told. In those sad days Humâyûn returned thanks to God for the gift of his darling son. He had become so poor that he could bestow no gifts upon his companions, as was usual in such cases. A pot of musk lying near him he opened it and distributed the musk amongst his friends, saying, "God grant that the fame and glory of my son may cover the earth like this sweet scent". History is witness that this prayer, offered up in the day of distress, has been abundantly fulfilled.



AKBAR.

From that place Humâyûn set out for Persia. On his way thither he met with desperate opposition from his brothers, but by the help of the Persian monarch he defeated them, and became ruler of Kâbul. Fifteen years later he returned to India and re-conquered the throne of Delhi (1556 A.D.). Not long afterwards he fell from a staircase and died. His son Akbar, fourteen years of age, became emperor of Delhi.

The Sûr Kings.—During the fifteen years of Humâyûn's exile from India five sovereigns of the Sûr family occupied the throne of Delhi. Among them Sher Khân is noticeable for the excellence of his government. He executed many useful works for the benefit of his subjects.

Akbar.—After the death of Humâyûn his commander-in-chief, Beirâm Khân, became guardian to the boy Akbar and ruled in his name. Beirâm Khân was styled “Khân Bâbâ,” or “king's father”. During the first years of the new reign the government was conducted entirely by Beirâm, who was an extremely able man. If at the death of Humâyûn the business of the state had not fallen into such competent hands we know not how Akbar would have fared. Although he displayed great energy and intelligence for so young a lad, how could he have preserved life and kingdom in the midst of so many enemies?

The disinterested friend of Humâyûn, Beirâm Khân, loved Akbar as his own son. Akbar, in turn, had a great love for his guardian. The whole kingdom feared “Khân Bâbâ”; no one committing a fault escaped punishment at his hands. Though a benefactor to Akbar, he was by

nature so harsh and cruel that it gradually became evident that Akbar and he would not long be able to work together.

After the death of Humâyûn the Pathân general Hemu, being defeated and taken prisoner, was brought into the presence of the emperor. Beirâm Khân, giving a sword to Akbar, bade him show himself a champion of the faith by slaying the enemy. But Akbar answered, "It would not become me to strike a defenceless prisoner," which so much incensed Beirâm that he immediately slew the prisoner with his own sword in presence of the king. Such a deed was insufferable in the mind of Akbar, yet Beirâm Khân acted thus in all matters.

When Akbar reached the age of eighteen he resolved to put an end to the tyranny of Beirâm Khân—to take from him the power he abused. So he took occasion in the absence of Beirâm to announce that henceforth he would hold the reins of government, and that orders must be taken from no one in the kingdom but himself. This sudden change in Akbar overwhelmed Beirâm Khân, but he did his utmost to pacify his master. Not succeeding in this he rebelled, and was defeated in the contest that ensued. Beirâm, seeing no other resource, sought pardon at the emperor's feet. From boyhood Akbar had been very large-hearted. Beirâm Khân having thus confessed his fault, Akbar raised him from the ground, seated him beside himself, treating him with all honour. Then, bestowing upon him much wealth, he gave him leave to go on a pilgrimage to Mecca. On his way thither Beirâm fell into the hands of foes in the province of Gujerât and was slain.

The death of Beirâm left Akbar supreme in his kingdom, but he was beset by terrible difficulties. One by one he brought every province, from eastern to western India, into subjection. Gujerât, Kâshmir, Bengal, Bihâr and Orissâ all submitted to his sway. He subdued his enemies by the joint influences of love and fear. In his nature courage and gentleness were equally blended. He was never cruel to his enemies; when he had conquered them he released them. He regarded all his subjects with an equal eye, making no difference between Mussulman and Hindu. He brought the Râjpûts, whom no one could conquer, into friendly bonds, thus making enemies into the best of friends. He took two Râjpût princesses to wife, marrying his son with another. Todar Mall, Mân Singh and other Râjpûts became as pillars of his state. Through their power the power of his state increased mightily. He subdued the Râjpût kings of Jâipûr, Jôdhpûr and other states. Only Prâtâp Singh, Râna of Mewâr, proved invincible.

Udâi Singh, the father of Prâtâp Singh, was said to be a coward. When Akbar attacked Chitor, the capital of Mewâr (1568 A.D.), Udâi fled from the fortress. But the Chitor warriors did not abandon the city. Jêimâl, a great general, undertook its defence, and Akbar found it no easy task to obtain possession. One night, torch in hand, Jêimâl was repairing a breach in the fortress, when Akbar, seeing him from a distance, fired. Jêimâl fell, and the besieged were left without a leader. The women sought death in the flames, the men at the hands of the enemy. From that day Chitor has been a place of desolation.

On Akbar's pure fame this murder of Jêimâl is a stain. But though Chitor was destroyed the Râna of Mewâr was not subdued. Prâtâp Singh waged war with Akbar for twenty-five years, and even then did not admit defeat. Akbar, enchanted with his heroism, desisted from the war.

The Deccan.—When the whole of Aryan India had acknowledged the supremacy of Akbar that monarch turned his thoughts towards the conquest of the Deccan, and for such an attempt a suitable occasion was at hand. Great dissensions had arisen in the royal house of Âhmednagâr. On the death of the reigning Sultân three or four claimants strove for the succession. One of them invited the assistance of Akbar, who at once sent his son Murâd to help his petitioner.

Bibi Chand, aunt by marriage of the boy Sultân of Âhmednagâr, had undertaken the defence of the city. The tale of this extraordinary woman will be found in the history of India. Her patriotism, her energy, her uncommon intelligence, fill one with wonder. Among Akbar's enemies there was one hero, Prâtâp Singh, and one heroine, Bibi Chand. When this princess heard of the coming of the Moguls she counselled the kings of all the rebellious states to unite in subduing their common foe. For a few days they adopted her advice. After repeated attempts the Moguls were unable to conquer the city. Every now and then, when the Âhmednagâr troops lost heart and seemed disposed to fly, Chand Bibi would appear, dressed as a man, and encourage them to renewed effort. The sight of her firmness and courage incited them to carry on the war with

greater zeal. The Moguls, not succeeding in their attempt, ceased fighting for some days. Yet all the efforts of Chand Bibi proved fruitless. Hatred and dissension broke out with fresh violence. The cowardly soldiers shut up their princess in her own apartments and slew her. This time the Mogul soldiers took the city of Âhmednagâr, but though the capital thus yielded, all the subject kingdoms did not acknowledge the supremacy of Akbar. He obtained Khândesh and Berâr, and appointed his son Dâniyâl to rule over them. Akbar's successes in the Deccan ended here.

In Akbar's latter days he suffered much from the ill conduct of his eldest son, Selim. When, in the Deccan, Akbar heard that Selim had had himself proclaimed emperor he wrote a gentle and persuasive letter to his son appointing him Subadâr of Bengal and Orissâ. When Akbar returned to Âgrâ, Selim paid him a visit. Akbar welcomed him kindly. He loved his sons, and though Selim constantly behaved ill to him yet Akbar always forgave him. Selim greatly injured his health by excessive drinking. Akbar appointed his two best physicians to the care of his son's health, but nothing could induce him to give up this pernicious habit. Dâniyâl also, the youngest son, died at thirty years of age, destroyed by his excesses. In his old age sorrow for his sons pierced Akbar's heart like an arrow.

Ere long Akbar lay on his deathbed. The dissensions in his family poisoned his last hours. Selim quarrelled so bitterly with his own eldest son, Khuzru, that the trouble of it fell upon Akbar. In fear of Khuzru, Selim did not venture to visit his father, but Akbar, sending

for him, assured him that no other than he should succeed to the throne. In his last moments he called the nobles to his presence, urged them to have confidence in Selim, and entreated forgiveness from them all. The guilty Selim fell at his father's feet and wept. Akbar, pointing to his own sword, bade Selim take it, saying, "When you are king forget not the old servants, and show every kindness to the ladies of the family". Then, calling upon God, he closed his eyes in his last sleep (1605 A.D.).

No sovereign so great as Akbar ever ruled over Hindustân. Such a remarkable blending of valour and gentleness is rarely to be met with in the human character. His manner was so winning that everyone approaching him was enchanted. His person was well formed and handsome, his bodily strength wonderful, fitting him for extraordinary exertion. Learned men and those devoted to piety were greatly esteemed by Akbar. He loved the Hindus and he loved their language. He caused the *Mahâbhârata*, the *Râmâyana* and other Sanskrit works to be translated into Persian. On religious questions he showed extraordinary liberality. He promulgated a new religion, which after his death died out. He strove to correct many Hindu errors. He forbade the burning of widows with their husbands, encouraged widow marriage, and opposed the marriage of children.

At Akbar's court Hindus, Mussulmans, Jains, Christians and people of other faiths discussed their religious differences. In these contentions Akbar took great delight. He often sat through the night inquiring into

the different sacred writings. For song and music also he had great affection. The renowned singer, Tansen, received much honour from Akbar. He greatly valued the Persian poets Âbul Fazl and his brother, Âbul Fâiz. They did not hold the Mussulman faith, but were very good men. Selim conspiring against Âbul Fazl had him slain. On hearing the news Akbar refused food and sleep for two days and nights, weeping continually. When he heard that the brother, Âbul Fâiz, was dying, Akbar hastened to him in the depth of night, taking with him a physician. Âbul Fâiz was already senseless, his eyes closed. At that sight tears came to the eyes of Akbar. His voice broken with emotion he entreated the dying man to speak to him once again. But in vain ; it was too late. Then the monarch, flinging his jewelled turban on the ground, wept bitterly. Such was the heart of Akbar.

Jehângir.—On the death of Akbar his son Selim became emperor of Delhi, taking the name of Jehângir. His son Khuzru rebelled against him and attacked Lâhore. Jehângir took Khuzru prisoner and forced him to witness the murder of seven hundred of his companions in various cruel ways. From that time Khuzru passed his days in confinement. We have told how Akbar treated this very Jehângir when in rebellion, but this emperor was very cruel towards his own son in similar circumstances. In Jehângir's reign his queen, Nûr Jehân, was the real ruler. Her story is a strange one.

Nûr Jehân was granddaughter of a Persian noble. Her father, falling into poverty, emigrated to India with

his wife and two sons. They suffered many hardships on the journey through want of means. Under these trying conditions a daughter was born at Kândahâr. The mother had become so weak through privation that she could not carry the infant and it had to be left on the road. The next day a merchant passing by caught



JEHÂNGIR.

sight of the baby lying under a tree. The beauty and helplessness of the little thing excited his compassion. He sought for a nurse, and journeying on presently came upon the child's mother, to whom he gave the office of nurse.

This little girl became the world-renowned Nûr Mahâl, or Nûr Jehân. Her relatives found an asylum

with the merchant, through whose assistance the father and brother found employment at the court of Akbar. Nûr Jehân went constantly with her mother to visit the ladies of the palace. On one occasion Selim saw the child and was enchanted with her beauty. Nûr Jehân's mother related the facts to the emperor, who checked his son, had the girl married to a young Afghân named Shir Khân, and sent the young couple to Bengal.

But Selim could not forget Nûr Jehân. On becoming emperor he sent word to the Nawâb of Bengal (Sher Khân) that in some way or other he would have her. When Sher Khân received this message he sprang like a lion upon the messenger who had dared thus to insult him and stabbed him to the heart. He himself was cut to pieces by the guards. Nûr Jehân with her little girl was taken prisoner to Delhi. Ere long she became Jehângir's queen.

Nûr Jehân was as clever as she was beautiful. The emperor became as a puppet in her hands. The reign of Jehângir was in fact the reign of Nûr Jehân. Submitting to her sway, Jehângir secured a little peace for himself, but by her intrigues the whole kingdom was set in flames. Her daughter was married to Jehângir's son, Prince Shâhriyâr, and from that time Nûr Jehân strove to seat her son-in-law upon the throne. On this account Jehângir's other son, Prince Kuram, rebelled. Nûr Jehân had drawn all the nobles, even to the principal Amir, Muhâbat Khân, into the conspiracy, and they made a prisoner of the emperor. This had not at all entered into her schemes, and she had recourse to

arms to set her husband free. In this she failed, but at length attained her end by stratagem. In a war of wits she was ever the winner.

In Jehângir's reign an ambassador named Sir Thomas Roe was sent from the English court to that of the Mogul. He was astonished at the pomp and brilliance



SHÂHJEHÂN.

he witnessed there, but he did not find a corresponding order and wisdom in the management of the kingdom. Jehângir drank freely and was cruel by nature. He had the wish to rule the state well, but not the ability.

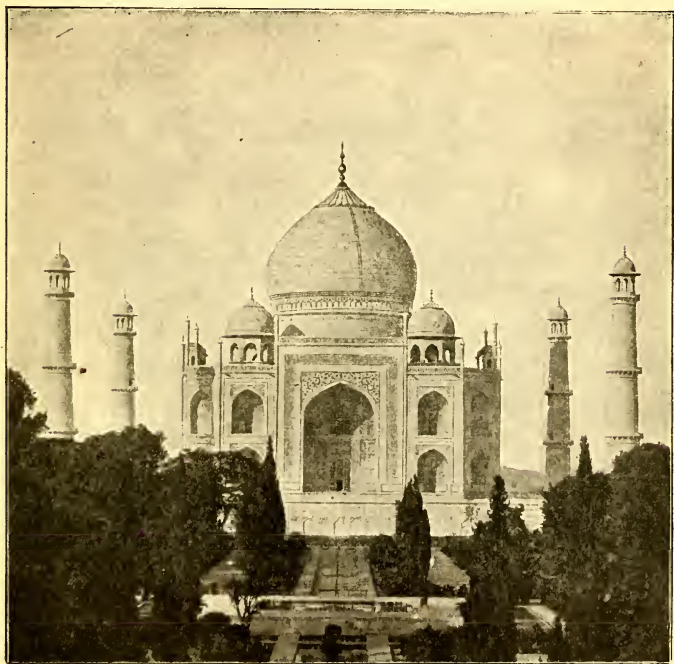
Shâhjahân.—Jehângir's two elder sons died in their father's lifetime, so after his death Kuram became emperor, taking the name Shâhjahân. His first act

was to slay his brother, Shâhriyâr. The kingdom enjoyed much peace during this reign, but there was fighting in the Deccan. Shâhjehân's principal general, Khân Jehân Lodi, rebelled and joined the enemies of Âhmednagâr. After nearly ten years' war that city was reduced to submission and thenceforth became tributary to Delhi (1636 A.D.). Shâhjehân sent Aurungzib to subdue the kingdoms of Bijâpûr and Golconda, but Aurungzib, hearing of his father's illness, returned to the north without fighting. The emperor strove to recover possession of Kândahâr, which had belonged to his father, but having no success was obliged to give up the attempt.

Shâhjehân had four sons—Dâra, Shujâ, Aurungzib and Morâd. Of these Dâra was by far the best. He held the new faith proclaimed by Akbar, and in many points resembled that monarch. Shâhjehân was much attached to Dâra, who helped him in state affairs. The emperor being voluptuous and somewhat idle all business fell into the hands of Dâra. While his eldest son was still with him Shâhjehân suddenly fell seriously ill. The other sons, hearing that there was no hope of their father's recovery, all came hastening to secure possession of the throne.

Aurungzib was very crafty and deceitful. He wrote to Morâd: "Brother, I have but one wish, that you should become emperor. Dâra is a heretic, and if he should reign the Mussulman faith would die out in this country. For myself I have no desire for the world; I shall become a Fâkir and journey to Mecca." Foolish Morâd did not comprehend his brother's artfulness. He joined Aurungzib with all his troops. Meantime Shujâ

was coming up from Bengal, also to fight with Dâra. The younger brothers were victorious and Dâra fled, first to Lâhore and then to Gujerât. Assembling fresh troops at that place he renewed the battle with Aurung-



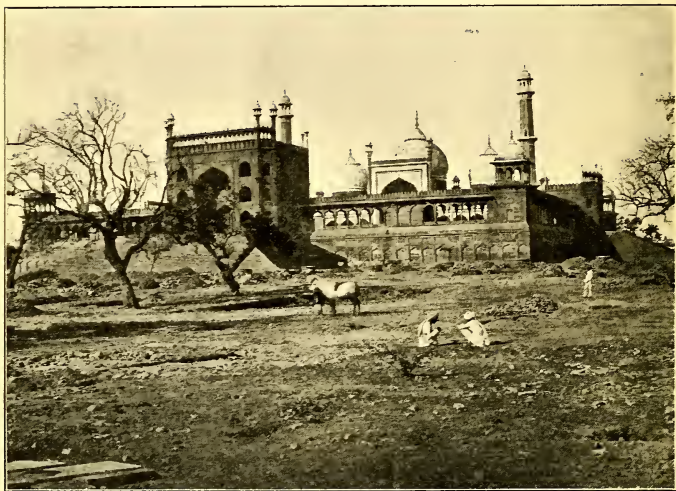
Bourne & Sheppard, Photos.]

THE TÂJ FROM THE ENTRANCE GATE: ÂGRÂ.

zib, but was again conquered. While flying to Sindh he was caught and given up to Aurungzib, who slew him as a heretic. Shujâ, in his turn, defeated by Aurungzib, fled to Ârakân, where he and all his family perished.

The simpleton Morâd was ere long slain by his brother. Having thus disposed of his brothers, Aurungzib put his father in prison, where Shâhjahân spent seven years.

In the time of the Emperor Shâhjahân the magnificence of Delhi was beyond description. Peace on every hand, order and good government were maintained.



Bourne & Sheppard, Photos.]

THE JÂMMA MUSJID, DELHI.

Shâhjahân built in Delhi the famous Jâmma Musjid, the Diwân Khâs and the Pearl Mosque; at Âgrâ the Tâj Mahâl, at Lâhore the gardens of Shâlimâr. The peacock throne and other ornamental works displayed his good taste. Everyone has heard of the Tâj Mahâl, the tomb of the Queen Mumtâza. Shâhjahân sent for the best architects from different countries to construct

it. It has no equal in the world. The emperor spent countless sums upon it, yet the treasury remained full, and his subjects were not oppressed with taxes. Shâh-jehân's good management is thus shown.

Aurungzib.—From the time of this prince the Mogul sovereignty began to decline. It may seem surprising



AURUNGZIB.

that it should have been so in the hands of a man so indefatigable, so moderate and so powerful, but his deceitful nature and want of thought greatly injured his kingdom. I have said that he was crafty, but his craft was of a shallow sort; he fancied everyone to be like himself and trusted nobody. His peace was destroyed by constant fear of his principal general, Mir Jumla.

Aurungzib sent him to rule the province of Bengal. Mir Jumlâ attacked Assam, but though he conquered it he could not keep it. While there he lost nearly all his soldiers from cholera. The king of Assam then began a bitter persecution. Mir Jumlâ escaped to Dacca, and there died.

At the news of his general's death Aurungzib breathed again; but he had entered upon a foolish course. As a strict Mussulman, he began to oppress the Hindus; and this was the cause of his ruin. Akbar had taken off the poll-tax that had previously been levied upon Hindus, but Aurungzib now had it collected. This caused great irritation among the Hindu subjects throughout his dominions. The Râjpûts rebelled. Those Râjpûts who had been the chief support of the empire in the days of Akbar, his son and grandson now became the enemies of Aurungzib.

In the south the Mahrattas, with Sivâji at their head, were showing new vigour. Sivâji set up an independent kingdom in the Mahratta country. Aurungzib effected a peace with him, after which Sivâji came to Delhi on a visit to the emperor, who treated him with such discourtesy that the Mahratta leader walked out of the royal assembly in high displeasure. Then Aurungzib dogged his movements with so many guards that Sivâji became a sort of prisoner in Delhi. But the craftiness of Sivâji was more than a match for that of Aurungzib. One feast day, when the moon was at full, Sivâji, bestowing immense quantities of sweetmeats upon the Brahmans, contrived to escape from Delhi hidden in a basket of the sweet cakes. From that time he was a bitter foe to

Aurungzib. Could anyone have obtained a glimpse of the future he would have seen how that day Aurungzib had with his own hand sown the seeds of the destruction of his empire.

After many years of war Aurungzib conquered Golconda and Bijâpûr, but the Mahrattas were ever a thorn in his side. They seized every chance to distress the Mussulman soldiers, who, after so many years of fighting, were weary of the war. Aurungzib succeeded in capturing Sambâji, the son of Sivâji. He ordered his prisoner to become a Mussulman, but the Mahratta replied in such contemptuous words that the emperor slew him on the spot.

While still in the Deccan Aurungzib died. It is said in history that the fall of the Mogul power began with him. But you must not think that this emperor was a coward or a man of weak character. He was bold and firm, and in the greatest danger knew no fear. In these respects he was superior to his father and grandfather. But of what use were his abilities and intelligence? His craftiness and cruelty were his ruin. He made his friends into enemies, while Akbar's liberality, simplicity, truthfulness, honesty and kind-heartedness turned even his worst enemies into excellent friends.

Consider, then, even in the interests of self, which is the best path to pursue.

CHAPTER IX.

MUSSULMAN CONQUEST.

THE NAMES OF THE EMPERORS OF DELHI WHO
SUCCEEDED AURUNGZIB.

1. Bahâdur Shâh	. . . . .	1707-1712
2. Jehândar Shâh	. . . . .	1712-1713
3. Farûk Shir	. . . . .	1713-1719
4. Muhammed Shâh	. . . . .	1719-1748
5. Âhmed Shâh	. . . . .	1748-1754
6. Âlam Gir II.	. . . . .	1754-1759
7. Shâh Âlam	. . . . .	1759-1806
8. Akbar II.	. . . . .	1806-1837
9. Bahâdur Shâh	. . . . .	1837-1857

THE emperors of Delhi who reigned after Aurungzib were kings in name only. Their history is in no way remarkable. I will therefore tell you, briefly, the chief events that occurred during the decline of the Mogul power.

Farûk Shir.—Gâji Khân, a general to whom Aurungzib had been much attached, took the lead in all the wars that were waged in the Deccan at this time. In the reign of Farûk Shir, Gâji Khân's son, Chen Kilich Khân, founded an independent Mussulman kingdom at Hâidarabâd (Deccan) (1721 A.D.). Up to the present time his descendants have been known by the title of

the Nizâm. Chen Kilich Khân received from the emperor the title Nizâm-ul-Mûlk (regulator of the kingdom).

Muhammed Shâh.—This monarch sent one of his ministers, Sâdat Âli, to rule over the provinces of Allâhabâd and Oudh (1721 A.D.). Later, Sâdat Âli, being annoyed with the emperor, created Oudh into an independent kingdom. Sâdat Âli was the first Nawâb of Oudh. Lord Dalhousie deposed the latest Nawâb of that kingdom, Wâjid Âli, and included Oudh in the British possessions (1856 A.D.).

In the reign of this emperor the famous Nâdir Shâh came to Hindustân. He had been a very ordinary person, but later he conquered Persia and became king of that country. He gradually extended his conquest to



NÂDIR SHÂH.

Kâbul (since Bâber's time Kâbul had been tributary to the crown of Delhi). At length he cast his eyes upon India, whither he came in 1739 A.D. Sâdat Âli from Oudh and the Nizâm of Hâidarabâd opposed him. There was a battle at a place near Delhi, in which Nâdir Shâh being victorious he entered the capital. Muhammed Shâh coming to meet him, Nâdir Shâh at once noticed the famous jewel, the Kôh-i-nûr, adorning

the head of the emperor. Coveting it strongly, he said: "In our country friends exchange turbans with each other. Let us do so." The exchange was made and from that day the Kôh-i-nûr passed from the crown of Delhi.

Nâdir Shâh, much gratified at obtaining this jewel, spent some friendly days with the emperor; but soon quarrels arose between his soldiers and the citizens of Delhi, who even expressed contempt for Nâdir Shâh himself. This so much infuriated the invader that he ordered his troops to slay the inhabitants. For a whole day the massacre continued, till the emperor, unable to endure the sight, entreated Nâdir Shâh to stay the slaughter. Nâdir Shâh complied, but he stripped the houses of the nobles, the king's palace and the treasury of all the money and jewels they contained, and carried them away, Shâh-jehân's so-much-loved peacock throne being included in the spoil.

The ill fortune of Muhammed Shâh's kingdom did not end here. Âhmed Shâh Durâni, the Amir of Kâbul, entered India at this time (1748 A.D.). The emperor's son drove him out, but Âhmed came again three times. On his second visit he took possession of Lâhore. On his third visit he entered Delhi, and, like Nâdir Shâh, slew the citizens. The streets and ghâts were deluged with blood. After that he went to Mâthurâ, on the occasion of a great festival, and massacred a countless number of Hindus.

On the fourth visit there was a battle with the Mahrattas at Pânipat (1759 A.D.). At this time the Mahrattas had become a great power in India. Whether

in the south or in the north the Mahrattas were supreme. Âhmed Shâh Durâni had snatched the Panjâb from the emperor of Delhi. Then the Mahratta king, Râghobâ, drove out Âhmed's people and took possession. So Âhmed Shâh again came to chastise the Mahrattas. The Mahratta general, Sahâdaseo Râo, advanced with a large force, when suddenly Holkâr forbade him to fight. The Nawâb of Oudh and the Rohillas had joined the Durâni. Sahâdaseo's soldiers remained quiet for some days, but want of food obliged them to come out, and the battle began. At first the Mahratta attack was so furious as to compel the Rohillas to fall back. Then the Durâni came to the front with his Afghân troops. This time the Mahrattas were defeated. Sahâdaseo fell on the field. The loss of the battle of Pânipat subdued the spirit of the Mahrattas for some time.

In history this fight is known as the third war of Pânipat. In the first of these wars Bâber took the kingdom of Delhi from Ibrâhim Lodi (1526 A.D.). In the second war Humâyûn recovered that kingdom (1556 A.D.).

At the time of the Sepoy revolt Bahâdur Shâh, the last emperor of Delhi, having joined the mutineers, was taken prisoner by the English and sent to Rangoon, where he died (1862 A.D.). With him the dynasty that had so long ruled India became extinct.

The Condition of the People of India under Mussulman Rule.—Hitherto you have been hearing about the sovereigns of Delhi; now let us see what was the condition of the country in Mussulman times. What you hear of

the kings teaches you nothing of the people ; so I will tell you a little about them.

Under Pathân rule the whole of Aryan India became subject to the Mussulmans with the exception of the Râjpûts in the west. They were often defeated, but never gave up their independence. Bâber fought with the Râjpût king Sânga, but Akbar was the first of the Mussulman sovereigns who had any control over the Râjpûts. Even that was a merely nominal subjection ; they were really independent. Jehângir and Shâhjahân were on good terms with them, but in the days of Aurungzib they again rebelled. In fact the Râjpûts never were subject to the Mussulmans. The Mahrattas alone were able to rule them. But the rest of Aryan India was under Mussulman control. Whether under Pathân or Mogul rule each province had its ruler. Each ruler had absolute control, except that he must pay revenue to the imperial treasury, and in time of war must send troops to fight the emperor's battles.

But all rulers, whether emperor, governor or subordinate official, were uncontrolled. If they were good men the subjects were happy, but if they were tyrannical there was no limit to the suffering of the people.

The people of Hindustân have for many ages been peaceful and uncomplaining, bearing the greatest oppression in silence and submission. If but a hundredth part of such oppression existed in any country in Europe it would be difficult for the monarch to retain his throne. But though the Hindus suffered oppression of various kinds, it was not, under Mussulman rule, a constant condition. They often pursued their labours in peace

and tranquility. The masses were, in general, not troubled; the higher the social position the greater the suffering. While kings were fighting the peasants lived undisturbed. The people of the court often went in fear for their lives, but the poorer subjects had no such fear. Under the Pathân rulers the country was not well governed or cared for, but under the Mogul princes there was much good government. The Hindus, though dependent, held high posts both under the Pathân and the Mogul kings. In this respect these kings made scarcely any distinction between Hindu and Mussulman. We hear of Hindu governors and Hindu generals. So that even in subjection there was a certain degree of happiness.

The Deccan.—Before the coming of the Mussulmans into this country the Deccan contained four large independent states—Drâbir, Karnâta, Telingâ and Maharâshtra. Alâ-ud-din Khiliji was the first Mussulman who attacked the Deccan. The Hindu kings were often defeated, yet the Deccan did not at once become subject to the Mussulman power.

The Hindu king of Telingâ retained his independence through many battles. The names Drâbir and Karnâta became extinct, but the Hindu state of Bijâyânagar arose in their place.

In the days of Muhammed Tughlâk a new Mussulman state was founded in the Mahratta country under the name of the Bamâni kingdom. From that time the Mahratta country remained for a long period subject to the Mussulmans, the Bamâni state daily increasing in power. Bijâyânagar and the Hindu kings of Telingâ

were at constant feud with the Bamâni state. By degrees the Bamâni kings swallowed up the Telingâ kingdom and seized upon many portions of that of Bijâyânagar.

But in course of time the Bamâni state became very feeble. When Bâber invaded Hindustân the Bamâni kingdom had been broken up and three independent Mussulman kingdoms had been formed in the southern country—Bijâpûr, Âhmednagâr and Golconda. But the Hindu kings of Bijâyânagar still continued to reign.

Akbar was the first of the Mogul emperors to attempt the conquest of the southern country, and this time the kingdom of Bijâyânagar lost its independence at the hands of its Mussulman neighbours. Akbar strove to subdue Âhmednagâr, but the completion of the task fell to Shâhjahân. Aurungzib, after many battles, subdued Bijâpûr and Golconda.

At this time a new power arose in southern India. All the old Mussulman kingdoms of the south were extinguished by the invincible power of the Mahrattas. Gradually their sway extended itself to Aryan India. They desired to destroy the empire of Delhi.

In the south by the side of the Mahratta kingdom grew up the independent Mussulman state of Hâidara-bâd. In the north, as the empire of Delhi declined, a new Sikh power arose in the Panjâb, and the independent Mussulman kingdom of Oudh was established. In Rohilkhând the Rohillas and at Bhârtpur the Jâts developed great power.



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CHAPTER X.

THE RISING OF THE MAHRATTAS.

I HAVE said that the decline of the Delhi empire began in the time of Aurungzib. Just at that time the Mahrattas in the Deccan began to display new vigour, and for nearly a century and a half all India trembled at their mighty power. Their name becomes specially noteworthy in the history of these times. They are of the Hindu race. Their country extends from Surât in the north to Goa in the south, and from Nâgpur and Hâidarabâd in the east to the western shores of India on the Arabian Sea, and is named, after themselves, the Mahratta country.

In the time of Aurungzib a man of this race was born of the Kshetriya caste, named Sivâji, who displayed extraordinary force of character. He made the Mahratta name ever memorable in the history of India. Though contentious and domineering, nothing had yet been heard of this race. The Mussulman rulers by various devices kept them at war among themselves, and maintained their own supremacy over them. Falling into the hands of Sivâji they became invincible warriors, and, forgetting their own dissensions, held firmly together. I will first tell you something of Sivâji himself. From

the time of Akbar you have heard something of the independent states of Âhmednagâr, Bijâpûr and Golconda in



SIVÂJI.

the south. With much difficulty Aurungzib had brought the latter two states into subjection.

Sivâji's father, Shâhji, held lands from the state of Âhmednagâr. All these Mussulman states granted lands to Hindus; some held them from Bijâpûr, some from

Âhmednagâr. The same enmity that existed between the Mussulman states prevailed also between the Mahratta landholders. Two of the principal holders of land from Âhmednagâr were, one, the father of Sivâji, the other his uncle, Lukji Yâdav Râo, a man of his mother's family. This Yâdav family to which Lukji belonged was the highest of the Mahratta families and the most powerful. Sivâji's grandfather, Mâloji, was for many years childless. It is said that through the powerful prayers of Shâhâshurif, a Mussulman saint, two sons were born to Mâloji, of whom the elder was named Shâhji, the younger Shurafji.

Mâloji Bhonslâ was a very intelligent and industrious man, so he soon rose to a good position. Yâdav Râo loved him greatly. One day, on the occasion of some festival, Mâloji went by invitation to the house of Yâdav Râo. He took with him his five-year-old boy, Shâhji, a very beautiful child. Yâdav Râo took the boy on one knee; on the other sat his own little girl, Jiji Bâi, three years old. Yâdav Râo, smiling, said: "See how beautiful these children are; it will be well to marry them". Seizing the opportunity, Mâloji said: "Friends! I take you to witness that Yâdav Râo has said he will marry my son with his daughter". At this Yâdav Râo was angry. "I spoke in jest," he said; "can one of the Bhonslâs unite with the lofty Yâdus?" But Mâloji held him to it; and day by day became of so much more account that the time came when Yâdav Râo thought it no shame to give his daughter to Mâloji's son. Jiji Bâi became the wife of Shâhji, and Sivâji was born to them.

Sivâji's father, Shâhji, had formerly held lands from the state of Âhmednagâr, and when that state fell into the hands of Delhi had taken service with the state of Bijâpûr. The city of Poonâ was the capital of his dominions. The Sultân of Bijâpûr sent him to reduce the rebellion in the Carnâtic, and for his services there granted him a new Jaghire in Tânjore, in the province of Madras. He placed the care of the Poonâ estates and of his son Sivâji in the hands of a Brahman, Dâdâji Konedeo, an intelligent and faithful servant, and himself went to dwell at Tânjore.

Dâdâji instructed Sivâji carefully in the Hindu religion, taught him horsemanship and the use of arms. Sivâji was bold and fearless. He turned the uncivilised people living on the hills near Poonâ into soldiers, and by their aid began a series of raids on the surrounding country. While Shâhji lived he was responsible for the Poonâ estates to the government of Bijâpûr. When Dâdâji died Sivâji held these estates in his own hands without sending any portion of the revenue to his father. Now he was become a landholder his power increased daily. He added largely to the number of his soldiers, and, one by one, began to seize the fortresses belonging to the Bijâpûr state. First Tornea and later Singhur and Purandâr fell into his hands. At Râighur he built a fort for himself. He found a large treasure belonging to the king of Bijâpûr and seized it.

This exasperated the king, who caused Shâhji to be brought from Tânjore and imprisoned, proclaiming that until Sivâji should be subdued he would not release Shâhji, and would even take his life. In vain Shâhji

protested his innocence, saying that Sivâji was a disobedient son. The king would not listen.

On hearing of his father's misfortunes Sivâji was at first frightened, then he had recourse to craft. He persuaded Shâhjahân, the emperor of Delhi, that he was his faithful servant and a bitter foe of the king of Bijâpûr, and begged to be taken into his service. Shâhjahân made him a Subadâr of five thousand horse. When Bijâpûr heard the news he became alarmed and released Shâhji. Who now could hold Sivâji? He at once began to commit raids upon the Mogul kingdom. On one day he seized upon three lakhs of rupees (£30,000) and three hundred horses belonging to the emperor. Sivâji taught the Mahratta soldiery to become robbers. They are spoken of as the Mahratta Horse. After Sivâji's time these horsemen kept all India in a state of unrest during a century and a half.

Ere long Sivâji had become possessed of the whole of the Konkan country, excepting Bombay, Gingira and Goa. The Konkan belonged to the state of Bijâpûr. When Sivâji made this seizure a brave general named Afzal Khân was sent to dispute it with him. What Sivâji could not do by force he effected by stratagem. He resolved not to fight with Afzal Khân, so he sent a message to that general, saying: "Your name has filled me with fear. I will not fight; I beg for peace." Upon this Afzal Khân sent a trustworthy Brahman to Sivâji to arrange terms. Sivâji arranged with the Brahman that the Mahratta should have an interview with Afzal Khân. He sent word to the general that he was ready to go to him, but that his soldiers were too much afraid

to accompany him, and he must go alone. Believing this message, Afzal Khân left his own troops at a distance and, accompanied by one guard only, proceeded to the tent of Sivâji, by whose suggestion he left even this guard outside the tent, and entered, carrying only a sword and wearing no armour.

Not thus acted the Mahratta. He came prepared to kill his visitor. Clothed in armour, concealed by his cotton coat, he carried, hidden in his left hand, a weapon called, from its shape, a tiger's claw, under his coat a poisoned dagger. Thus prepared, accompanied by a guard, he approached Afzal Khân, shaking as though with fear. As he advanced he kept halting in pretended fear. When he at length stood near, and Afzal Khân stepped up to give the customary embrace, Sivâji plunged the tiger's claw into the bowels of the unfortunate man, and when he, speechless with amazement at this act of treachery, struck his destroyer, the hidden mail rendered the blow powerless, and Sivâji struck at him with the dagger, his attendant guard supporting him. Hearing the disturbance, Afzal Khân's guard entered the tent, but too late to save his master; he only lost his own life in the struggle. By this frightful act of treachery Sivâji avoided the battle.

In this manner Sivâji's power grew. When he reigned as king in Raighur he coined money in his own name (1664 A.D.). The emperor sent out forces to chastise Sivâji, who, after a time, submitted, and the war came to an end. He then went to Delhi to visit the emperor. The reception he met with and his flight in a basket of sweetmeats I have already told. Sivâji now

devoted himself to the improvement of his kingdom and of his army. In these works he gave proof of great judgment and intelligence. Formerly no one took any account of Sivâji ; now he was feared even by Aurungzib, who so long as Sivâji lived did not again go to the south country.

Wherever the soldiers of the Mahratta leader appeared they seized upon everything, but all money was paid into Sivâji's treasury. He forbade to his soldiers any attack upon women, Brahmans or peasants.

Sivâji's extraordinary intelligence and boldness fill the mind with wonder. That Mahratta race had formerly been absorbed in its own dissensions, but he had placed arms in their hands and inspired them with such vigour and force that all India trembled at the Mahratta courage and prowess. In subjection to the Mussulman the Hindus had become lifeless ; even the Râjpûts had lost their spirit. It seemed at that time as though Sivâji had awakened the Mahratta peasants by a spell.

On the death of Sivâji, Sambâji became king, but he was a very unworthy son of his father. He spent his days and nights in pleasure, giving no attention to his kingdom. He was taken prisoner by Aurungzib and put to death. His son became king, and the care of the state and of the little king, Sâhu, was undertaken by Râja Râm, the brother of Sambâji. Some days later Aurungzib took prisoner the boy king and his mother, and kept them long in a state of captivity.

When the boy king had been carried away Râja Râm became sovereign. In his time Satâra was the

capital. He sent Kumbha Râo Dhâbori into Gujerât and Parâsâvaji Bhonslâ into Berâr to collect *chout* (the fourth part of the revenue). These two men were the founders of the Guicowar reigning family at Baroda and the Bhonslâ reigning family at Nâgpur.

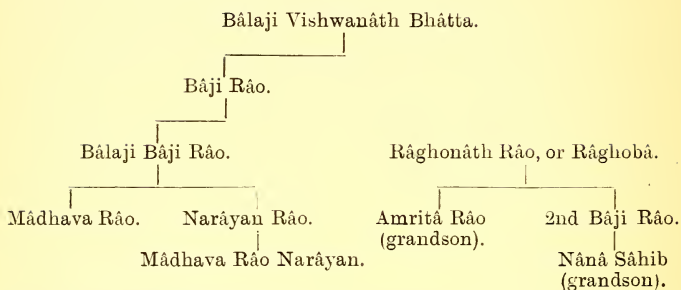
After the death of Râja Râm, his son, Sivâji the Third, became king. At that time, to end the quarrel, Aurungzib had released Sambâji's son, Sâhu, who had resumed the throne at Satâra, and was joined by a large following. The household war came now to an end. The Mahratta kingdom was divided, the third Sivâji founding a new capital at Kolhâpur (1708 A.D.).

Sâhu, king at Satâra, admitting the independence of the Kolhâpur kingdom, brought the war to an end. Since that time the two branches of Sivâji's family have reigned at Satâra and Kolhâpur.

After the death of Sivâji his family lost its importance. Still, the Mahrattas as a whole extended their kingdom on all sides. Sâhu, on becoming king, appointed a wise and clever man, named Bâlaji Vishwanâth, to be his Peishwâ, or minister. The house of Sivâji lost its strength, but this Peishwâ and his successors greatly increased the Mahratta power throughout Hindustân.

CHAPTER XI.

THE PEISHWÂS.



Bâji Râo (1720-1740 A.D.).—Bâlaji Vishwanâth Bhâtta was the first of the Peishwâs. He was a Brahman and a statesman, but his son, Bâji Râo, is the Mahratta most famous in history. Sivâji had given new force to the Mahrattas, and Bâji Râo raised their power above that of any other in Hindustân. Bâji Râo was a very uncommon man. His manners were as charming as his form was handsome. His modest mien and gentle speech delighted every one. He was wise, brave and skilful in war, and of remarkable ability in state affairs. At home and abroad he had many enemies, but none equalled him in power. The Nizâm of Hâidarabâd was a bitter opponent, and even King Sâhu was not always

favourable to him. But in face of Bâji Rão's marvellous statesmanship and uncommon heroism even the king was unable to oppose him. Every time that the Nizâm attacked Bâji Rão he was himself defeated, and was obliged at last to admit the supremacy of his foe.

In Bâji Rão's time the history of India becomes very complicated. Sindhiâ, Holkâr and other kingly names familiar to us now are first heard of at that period. They were nearly all generals in the service of Bâji Rão.

The Gâekwâr of Baroda.—The first Gâekwâr of Gujerât, Pilâji Gâekwâr, was guardian to the little son of Dâbari, the Mahratta king of Gujerât. There was great hostility between Bâi Rão and King Dâbari. They fought and Dâbari was killed. After his death Bâji Rão made Pilâji regent of Gujerât and guardian to the little king. Pilâji's son, Damâji, extended his possessions to the whole of Gujerât. His descendants are the present Guicowars.

The Bhonslâ of Nâgpur.—King Sâhu placed Râghoji Bhonslâ on the throne of Berâr. He was the first of the Bhonslâs of Nâgpur. In the time of Âli Verdi Khân they often attacked Bengal.

Holkâr and Sindhiâ.—Bâji Rão obtained the kingdom of Mâlhwâ from the Nizâm, and divided it between his two principal generals, Rânoji Sindhiâ and Mulhâr Rão Holkâr. Up to the present time these two states are reckoned friendly states by the English.

Bâlaji Bâji Rão (1740-1761 A.D.).—At the death of Bâji Rão, Bâlaji Bâji Rão became Peishwâ. In his time the Mahratta power attained its highest point.

He was a very capable man of courteous speech. Râghoji Bhonslâ of Nâgpur and Dâmaji Gâekwâr of Gujerât were opposed to him. Every one strove to be first among the Mahrattas, but no one could overcome Bâlaji. Râghoji sent Bhâskar Pandit to plunder the Bengal country. The Pandit, after defeating the Subadâr Âli Verdi Khân, robbed the house of the famous Jâgat Cheyt, taking away two and a half millions of rupees. The emperor of Delhi urged Bâlaji to rescue Bengal from the hands of Râghoji. Bâlaji immediately complied. The Nizâm of Hâidarabâd opposed Bâlaji as he had opposed his predecessor, Bâji Râo, and with the same result. Defeat compelled him to admit the supremacy of Bâlaji Bâji Râo. In this Peishwâ's time Râghobâ took possession of the Panjâb, driving out the governor appointed by Âhmed Shâh Durâni.

How the battle of Pânipat was decided I have already told. Bâlaji was approaching with a large army, but when on the road he heard the news of the battle he turned back. The Mahratta defeat at Pânipat was a great blow to Bâlaji. He grieved so deeply that in six months he died.

Mâdhava Râo (1761-1771 A.D.).—After the death of Bâlaji his seventeen-year-old son, Mâdhava Râo, became Peishwâ, and his father's brother, Râghobâ, was appointed his guardian. But they did not long agree. Râghoji Bhonslâ united with the Nizâm in opposing them, but Râghobâ defeated them both. Meantime, Mâdhava Râo attacked Hyder Âli of Mysore and made him pay thirty-two lakhs of rupees. Having attained supremacy in the south, Mâdhava Râo sent a general

named Viswajâ Krishnâ to extend his kingdom in the north. Krishnâ with Holkâr and Sindhiâ attacked the Râjputs, Rohillas and Jâts. The emperor of Delhi, giving up the protection of the English, left Allahabâd, and was placed by the Mahrattas on the throne of Delhi.

Mâdhava Râo Peishwâ died prematurely of consumption. It had been well for the Mahrattas if he had lived longer. He was as sincere and just-minded as he was bold and courageous. He had two servants of very great worth, Râm Shâstri and Nânâ Farnâvis. Râm Shâstri was a very energetic, upright man. He feared no one, and opposed wrong-doing, whoever committed it. In his time fraud and the taking of bribes by the court people were much checked. Even the most highly-placed persons refrained from evil in fear of Râm Shâstri. The Peishwâ himself dreaded his censure. At one time Mâdhava Râo was neglecting the duties of the state to devote himself to religious observances. Râm Shâstri expressed his displeasure. "I am a Brahman," the Peishwâ said; "should I not attend to religion first and then to the state?" Râm Shâstri answered, "Religion is the chief duty of a Brahman, it is true, but whosoever, being a Brahman, undertakes state duties is bound to see to them first, or else he should give up his office". From that day Mâdhava Râo never neglected the duties of the state.

After the death of Mâdhava Râo his youngest brother, Narâyan Râo, became Peishwâ, and Râghobâ retained the guardianship; but after some days Râghobâ, in great secrecy, had the young Peishwâ slain. Râm Shâstri, who suspected Râghobâ, said to him, "Whether

you are guilty or innocent will be determined by the law ; if your guilt is proved, your death will expiate this sin, otherwise it will not be well for your family ". But Râghobâ made no response, and Shâstri, agitated with



NÂNÂ FARNÂVIS.

anger and contempt, continued, " From this day I leave your kingdom ; I cannot work under a man such as you are. So long as you fill this office I will not again enter Poonâ."

The hope with which Râghobâ had slain the young Peishwâ was never realised. Nânâ Farnâvis and other old servants of the state placed the posthumous son of the murdered man upon the throne under the name of Mâdhava Râo Narâyan. Râghobâ, having no other resource, appealed to the English at Bombay to help him. They consented, and thence arose the first Mahratta War (1775 A.D.), with what result we shall see later.

After this war there were again two parties in Poonâ. Nânâ Farnâvis led one party, his uncle the other. The Nânâ's uncle strove to make Râghobâ the legal Peishwâ, and Holkâr helped him in doing so. This party sought help from the Bombay government, which was granted. In the war that ensued Nânâ Farnâvis overcame the English in the first place, but in the end they were victorious. They retained the young Peishwâ, and granted Râghobâ a yearly pension of three lakhs of rupees (1797 A.D.). In this manner, after six years, the first Mahratta War ended (1782 A.D.).

Mâdhava Râo Narâyan was Peishwâ in name only. Nânâ Farnâvis kept everything in his own hands. At that time no one in the south could cope with him. In the north Sindiâ's power grew daily. Having obtained supremacy over the emperor of Delhi he gave himself airs of great importance. Once coming to Poonâ he tried to take the hand of the young Peishwâ, a liberty which greatly incensed the Nânâ, who, though jealous for the dignity of Mâdhava Râo Narâyan, kept him constantly under his own eye, granting him no independent action. This so much fretted the young man that he

threw himself from a terrace and died. This event greatly afflicted the Nânâ.

After Mâdhava Râo Narâyan's death Râghobâ's son, Bâji Râo (the Second), became Peishwâ under the guardianship of the Nânâ. No one among the Mahrattas was equal to the Nânâ. Sindhiâ stood second to him in power and ability, and there was a good understanding between them. Holkâr and the other chiefs could not stand against them. Nânâ Farnâvis hated the English, and schemed to drive them out of the country. He died in 1800 A.D.

Sindhiâ succeeded the Nânâ in the leadership of the Mahrattas, and, extinguishing all attempts at independence in the Peishwâ, made of him a mere puppet.

Great discord arose between Sindhiâ and Jeswant Râo Holkâr. Jeswant Râo set up Amritâ Râo, a grandson of Râghobâ, as Peishwâ in place of Bâji Râo the Second. Sindhiâ called in the English government as umpire. The English decided that Bâji Râo should remain Peishwâ, and sent Amritâ Râo to live at Benâres on a pension of eight lakhs a year. This is known in history as the second Mahratta War.

But Bâji Râo intrigued against the English, which so much displeased them that they endeavoured to limit his power. The angry Bâji Râo determined on war. Sindhiâ, Holkâr, Appa Sâhib of Nâgpur and others joined their forces to those of the Peishwâ, which forces were defeated. This is the third Mahratta War (1817 A.D.).

Results of the War.—The English being victorious took possession of Bâji Râo's kingdom. Only at Satâra a man of Sivâji's family, named Prâtâp Singh, was made

king. Bâji Râo was sent to reside at Bithoor, near Cawnpore, on a yearly pension of eight lakhs. How Bâji Râo's grandson, Nânâ Sâhib, joined in the sepoy rebellion and committed frightful atrocities at Cawnpore will be told later.

The states of Bhonslâ, Sindhiâ, Holkâr and the Gâekwâr remained intact, but after this war their power was much reduced.

In the year 1853 A.D. the Râja of Nâgpur dying childless the English government took over the kingdom. The Gâekwâr, Holkâr and Sindhiâ in alliance with the English continue in peaceful possession of their kingdoms.

The great Mahratta power that Sivâji aroused in India is thus transformed. This Mahratta power would have been the glory of the people of India if the Mahrattas had used it worthily. But instead of doing so, they made the hearts of the people quake by destroying their villages and cities and plundering them of their wealth.

For this reason the Indian people of that day took refuge with the English, thus obtaining deliverance from oppression and securing peace.

CHAPTER XII.

HISTORY OF THE SIKHS.

NÂNAK, the founder of the Sikh faith, was born (1468 A.D.) in the village of Talbanti, or Nânakâna, near Lâhore. He was of the Kshetriya (warrior) caste. His father was named Kâlu, and his mother Tripata. Kâlu's business was that of a merchant. It is said that from childhood Nânak was of a grave, peaceful disposition. As he grew bigger, whenever he saw a Sannyâsi (Hindu ascetic) or a Fâkir (an ascetic of the Mussulman faith) passing by he would bring him in. At five years old he was given a piece of chalk and sent to a day-school. There his teachers were astonished at his quick understanding. Even at this early age faith in God awoke in his heart. He was very silent, constantly immersed in thought. His father strove to divert his mind by giving him charge of the cattle and sheep, but this had not the desired effect, for he left the flocks and herds to browse while he sat under a tree sunk in thought.

Trying him in various ways, the merchant came to see that it would not be possible to make his son a man of business. At length Nânak found his true work. He proclaimed that Hindu and Mussulman should alike worship one God. He also desired to unite the followers



RANJIT SINGH.

of these two creeds in one bond. Men of both faiths became his disciples. They were known by the name Sikh, which means disciple.

After the death of Nânak the Sikhs had in succession nine spiritual guides. Formerly the Sikhs had been a contented people. Bigoted Mussulmans had constantly oppressed them, and they had endured without complaint. When the Emperor Jehângir's son, Khuzru, rebelled, many Sikhs joined Khuzru's standard. For this offence the emperor had seven hundred Sikhs put to death in various cruel ways, and expelled all the Sikh people from Lâhore. They took refuge in the hill country near the Sutlej. The Emperor Aurungzib was a very bigoted Mussulman. He took prisoner the ninth Guru, Teg Bahâdur, and subjected him to endless tortures to make him change his creed ; but all in vain. Then one day the emperor had him brought into the court, and said to him, " If you can work a miracle before me, I will believe in your faith ". " I can work no miracle ; but ere I die I will bind such a charm about my throat as will bring about a miracle." Thus saying he wrote some words on a slip of paper, and, fastening it on, offered his throat to the executioners. The blow was struck, and Teg's head rolled in the dust. The court people took up the writing and read, " I have yielded my life, but not my faith ". Truly a miracle did result from this charm. The murder of their Guru set the Sikhs on fire with anger and hatred, and redoubled their religious zeal. The murder of Teg Bahâdur filled his son, Govindâ, the tenth Guru, with fury against the Mussulmans. In preparing for war he taught the Sikhs, as a new article of faith, to exact retri-



SIKH SOLDIERY IN THE TIME OF RANJIT SINGH.

bution for the oppression inflicted by the Mussulmans (1675 A.D.). He built forts in different parts of the Panjâb as places of refuge for the Sikhs. The Mussulmans began a frightful persecution, destroyed their forts and slaughtered the family of Govindâ. He fled to the south, and was killed by the enemy. He had given to the Sikhs the title of Singh, or lion, and lions they now showed themselves to be. Their Guru was dead, but the whole Panjâb trembled at the prowess of his disciples.

Father Nânak proclaimed the Sikh faith, but Govindâ Guru transformed the Sikh race into hardy men of war. After Govindâ's death the Sikhs, under the leadership of Bânda, began to retaliate upon the Mussulmans in the eastern Panjâb. They threw down the mosques, slew the Mussulman priests, laid waste the villages, extirpating the inhabitants. The emperor sent troops to punish them, and they took refuge in the hills. At length, after many fruitless efforts, the Mussulman soldiers caught Bânda, and took him before the emperor, who slew him and his companions with great cruelty.

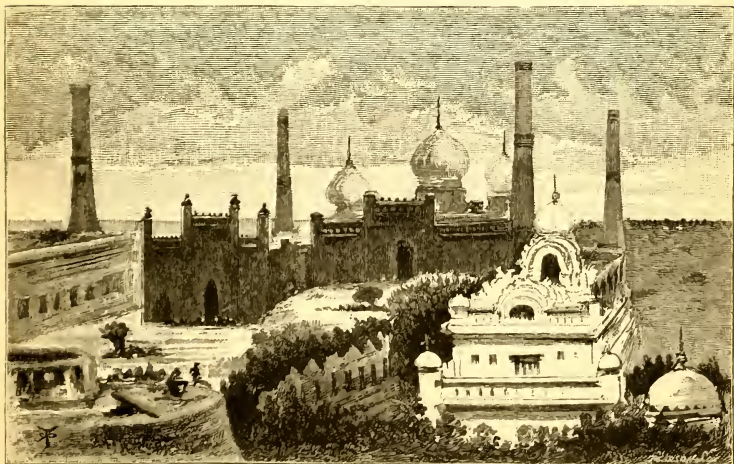
From that time the Mussulmans strove constantly to root out the Sikhs, but far from being extinguished they daily increased in force. They formed themselves into confederacies, and attacked the Panjâb on all sides. The leaders (Sirdârs) of the confederacies built forts and stocked them with soldiers and provisions. Each confederacy consisted of ten or twelve thousand soldiers. These confederacies were eleven in number. Their Sirdârs were not common men.

You have heard of the Jhind, Patiâla and Kapurthâla Râjas; they have each sprung from one of these Sirdâr

families. Chutter Singh, the father of Ranjit Singh, Râja of the Panjâb, was Sirdâr of one of these confederacies. Ranjit Singh, bringing all the other confederacies under his sway, became Râja of the Panjâb. Mâharâja Ranjit Singh, also known as the lion of the Panjâb, became a very powerful sovereign. He expelled the Afghâns from his dominions, conquered Kâshmir, Multân and other places, and formed an army of soldiers trained by European officers. The power of the Sikhs under Ranjit Singh attained a great height, but at his death there was no worthy successor.

No one could withstand the mighty force of the Sikh soldiery.

Unprovoked, they made an attack upon English territory, and, being defeated in the wars that ensued, they lost their independence.



RANJIT SINGH'S TOMB, LÂHORE.

CHAPTER XIII.

THE COMING OF EUROPEANS INTO INDIA.

THE Aryans, entering from the north-west, took possession of this country. The Mussulmans, coming by the same route, conquered India. But our present rulers, coming from the south, by way of the sea, now possess this country. It is known to all of you that the English rule India ; but they did not come to this land with the purpose of conquering it. They wished to extend their trade. Long before the arrival of the English the Portuguese came to India for trading purposes. In the year 1492 the king of Portugal sent Columbus across the Atlantic to visit India. But in place of that Columbus discovered America, until then unknown. Five years later Vasco da Gama came from Lisbon by way of South Africa. The voyage took eleven months. He landed at Câlicut on the Mâlâbâr coast, and became friendly with the Hindu Râja of that place. At that time there were Mussulman rulers in the southern kingdoms of Âhmednagar, Bijâpûr and Golconda, but the power of the Hindu Râja of Bijâyânagar was greater than all.

For a century and a half the Portuguese exercised great lordship in India. It is said that they treated



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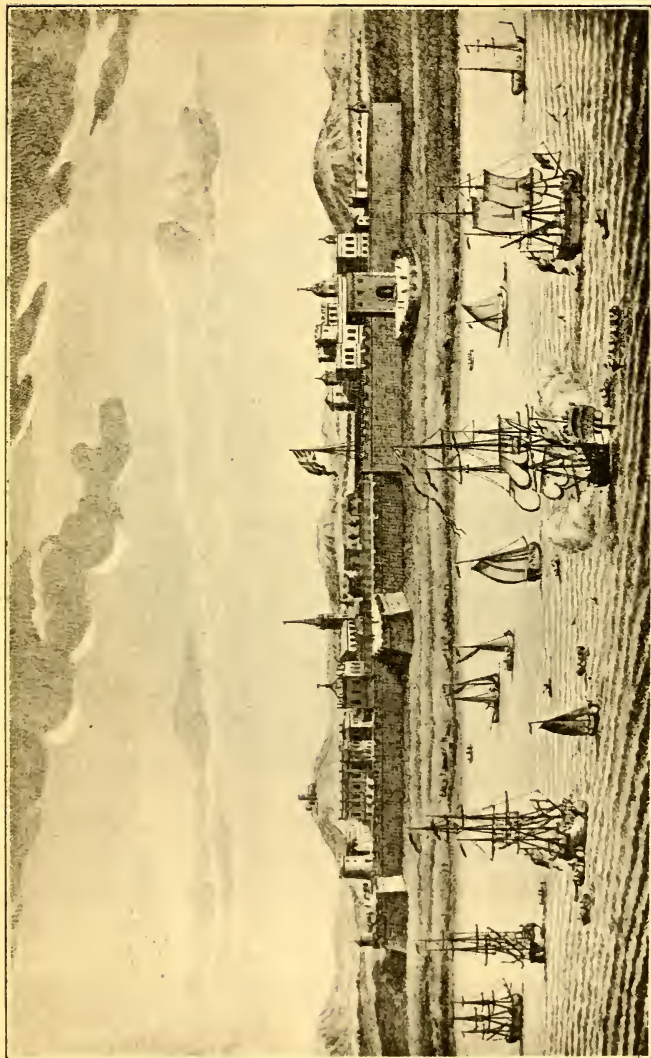
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the people with great harshness. Only one of their number, named Albuquerque, was good to the people. The power of the Portuguese did not endure, and their name is now unknown here. On the western coast, Goa, Diu and Damâin still belong to them. There are about 30,000 Feringhis (Europeans) in the vicinity of Bombay and 20,000 in the district of Dâcca. They are of Portuguese extraction, and in religion they are Roman Catholics, but in manners, in habits and in physical appearance there is little to distinguish them from the people of this country.

Arrival of other European Peoples.—A century after the coming of the Portuguese the Dutch appeared, followed by the Danes a little later. Chinsura was the principal city of the Dutch, and Serampore that of the Danes. Later the English took possession of both these cities.

The Coming of the English.—In the year 1600 A.D. a company of English merchants procured from Queen Elizabeth a charter granting to them the sole right to trade with India. Their first venture did not get so far. At the island of Sumâtra they freighted their ships with spices and returned to England. When at length they reached these shores they found that the Portuguese held the trade of India in their hands. A contest arose, in which the Portuguese were defeated. The supremacy remained with the English, who built their first factories at Âhmedabâd and Surât.

Some years later, a daughter of the emperor of Delhi being ill, her father sent to Surât for an English physician. A Dr. Boughton, obeying the summons, succeeded in



FORT ST. GEORGE, MADRAS: ABOUT 1750 A.D.

curing the sick girl, and was bidden to name his reward. He begged that the East India Company might trade in Bengal free of duty. The emperor consented to this, and afterwards, at the wish of Dr. Boughton, permitted the company to erect factories at Bâlasore and Puri.

The City of Madras.—In 1640 the English bought land from the Râja of Chandrâ Giri. This was the first of their possessions in India. Here they built a factory and a fort, which was named Fort St. George, and the city of Madras grew up on the land then bought.

The City of Bombay.—King Charles II. of England, marrying a Portuguese princess, received Bombay as part of her dowry, and gave it to the East India Company, who built a fort there, and thus Bombay became the second city of the English in India.

Calcutta City.—In 1600 the East India Company was formed, and in 1690 the city of Calcutta was founded by the governor, Job Charnock. He bought from the Nawâb of Bengal three villages—Kâlighât, Châtanâti and Govindpur—for the sum of 1,194 rupees, and these three villages are now the city of Calcutta. The people of this part of the country remember the name of Governor Job Charnock to this day. There is a village near Barrackpore named Chânak after him. The company obtained permission to erect Fort William.

The Coming of the French.—Four years after the English the French came to trade with this country. They built factories at Surât and Pondicherry. The last named, lying about one hundred miles south of Madras, soon became the principal city of the French in India,

and is so still. For many centuries there had been enmity between the French and English, and now their rivalry in Indian trade made the feeling yet more bitter.

First War between French and English.—It was in southern India that these two races first came to



JOSEPH DUPLEIX.

blows. After the death of Dost Âli Nawâb of the Carnâtic his two sons-in-law contended for the post of Nawâb. Of these one was Chandâ Sâheb. At that time Dupleix, a man of great wisdom, ruled at Pondicherry. Chandâ Sâheb allied himself with the French, and Dupleix did not fail to assist him in turn. As

Chandâ Sâheb was helped by the French, his rival sought the aid of the English, which, being granted, brought about war between the two European races. The French, defeating the English, seized Madras.

Some years later, by the aid of war-ships from Europe, the English prepared to attack Pondicherry; but while the siege was going on peace between these two powers was concluded in Europe (1748 A.D.), and the contest in India had to cease. The English had Madras restored to them.

Second War between French and English.—I have said that Chandâ Sâheb was aided by the French. The French governor, Dupleix, finding his opportunity in the family quarrels of the kings of this country, strove to increase his own power, his wealth and his possessions. He advanced to the assistance of Chandâ Sâheb, who, chiefly through the efforts of Dupleix, became Nawâb of the Carnâtic. The Nizâmship of Hâidarabâd becoming also vacant there were quarrels as to the succession. In this matter also Dupleix took part, and secured the appointment of Mozafar Jung as Nizâm.

Thus the Nawâb of the Carnâtic and the Nizâm of Hâidarabâd were become dependents of Dupleix, who attained to great power and influence in these states. It might be said that Dupleix was supreme in the southern country at that period. It was as though power and lordship had become a monopoly of the French. No one observing the condition of things then could have conceived that the English and not the French would become supreme in Hindustân.

Chandâ Sâheb having the French on his side, Muhammed Âli, the rival aspirant to the Nawâbship, sought the aid of the English, who sent him troops under the command of Clive. There being no ruler in Arkot, the capital of the Carnâtic, Clive seized the opportunity to take possession. On hearing the news Chandâ Sâheb besieged the city for six or seven weeks. Clive, with extraordinary wisdom, tenacity and courage, maintained the defence. His English soldiers might have been starved but that the Hindu soldiers were so extraordinarily devoted to Clive that they gave their rice to the English to eat, keeping only the water in which it was boiled for themselves. Clive saved the city, and from that moment the fortune of the English began to improve. In successive fights Chandâ Sâheb was defeated, and soon after met his death at the hands of the Mahrattas. A bitter struggle ensued between the English and the French, but after a time Clive went to England on leave, and there was peace between the two races.

Dupleix, and after him another Frenchman named Bussy, exercised great lordship in the southern country. It is not too much to say that they were as kings there. The various modes by which Clive extended his possessions in India he learned from Dupleix. From the French example he learned how to train the Hindus into good soldiers. The way in which he at a later time availed himself of the quarrels between the princes of the country to increase his own power and wealth he had also learned from Dupleix. It seemed as though all French power had been centred in Dupleix and disap-

peared with him. The English hero, Clive, descending at that time on the battlefield of India, foiled every plan of Dupleix, and laid the foundations of British rule.

Clive.—At a very early age Clive came to this country as an ordinary writer to the East India Company. Clive's father, a poor man with a large family, finding no suitable occupation for his son at home, sent him out in the company's service. In doing so the family sacrificed, as it were, all hope for the son's welfare, for at that time India seriously affected the health of Europeans, and in fact Clive suffered severely in health at the outset of his career. Twice he attempted to shoot himself, but, strange to say, each time the bullet failed to lodge. This amazed Clive, who said, "I know not for what work God has preserved me ; there may be some purpose for me to fulfil". Of the truth of this Indian history gives brilliant evidence, for had Clive died that day the India of to-day must have presented a very different picture. You will wonder to hear that in the end Clive did take his own life.

It was in the war at Arkot that Clive gave the first indication of his future greatness. When peace was signed he went home on leave, and, returning, defeated Angria, a famous pirate on the Málabar coast ; then, having been appointed governor of Fort St. David, he came into the Carnâtic.

Clive in Bengal.—While these events were occurring in the south, Bengal, under the rule of a worthy Nawâb, Âli Verdi Khân (only in name subject to the emperor of Delhi), was being attacked by the Mahrattas. He

repeatedly drove them out, but again and again they came, until at last, unable longer to resist, he consented to yield to them a fourth part of the revenues of Bengal and the province of Orissâ. At this cost Âli Verdi Khân checked the violence of the Mahrattas, who were in those days known as Borgi, and were the terror of Bengal.

On the death of Âli Verdi Khân his grandson, Surâj-ud-daulâ, became Nawâb.

Though not his son, Âli Verdi Khân loved Surâj better than his own life, and at the moment of his birth took him on to his lap as the future Nawâb of Bengal. Fostered thus Surâj grew up from boyhood ambitious of power and very self-willed. It is said that he could not endure the sight of the English merchants. When Surâj became Nawâb he was a boy in age, but not in action. He was very intelligent, but his intelligence was not that of maturity. Had he comprehended the enormous power that would be developed in the future by these few English merchants he would have seen that it was folly to quarrel with them.

At that time the powers of the Nawâb's principal officers were enormous ; each was in himself almost a Nawâb. The Nawâb's officials, Hindus of Bengal, were great statesmen. The Nawâbs strove in various ways to keep them in subjection, but without their assistance it was almost impossible to retain the Nawâbship. The old Âli Verdi Khân had understood these conditions, and by his wise dealings had preserved his rule. At that time the Râja Bhallâb, Jâgat Cheyt, Mânîk Chand, Mohân Lâl, Nandâ Kumâr and other Hindus held the

high offices of state under the Nawâb. They had great power and renown in the country. Among them many were dissatisfied with Surâj-ud-daulâ. The cause of this was that, however highly placed the officials might be, the Nawâb seemed to have no fear of them, and in case of a fault did not hesitate to punish. They lived in constant fear, not knowing what disgrace they might have to endure at the hands of this new Nawâb.

At this time the English constructed Fort William as a defence against the French. The Nawâb forbade the building of this fort, but the English paid no heed. When the want of harmony between the Nawâb and Râja Bhallâb became apparent, Kristo Dâs, the son of the latter, carrying away all their wealth, took refuge with the English in Calcutta. Thereupon Surâj desired the English to deliver Kristo Dâs into his hands; but the English refused to obey this command also. So Surâj attacked Calcutta with 50,000 soldiers. At that time Mr. Drake was governor of Calcutta. He and many other Englishmen took ship and fled to the south. A few soldiers remained in the fort. How much longer could they continue to fight? Surâj easily obtained possession of the fort, and one hundred and forty-six English people were shut up by his soldiers in a small room. The weather was fearfully hot. From the heat, the thirst and the crowding these unfortunates lost their lives. When the door was opened in the morning a terrible sight presented itself. A heap of dead bodies on the floor obstructed the opening. Save twenty-three persons only all had died in that night's



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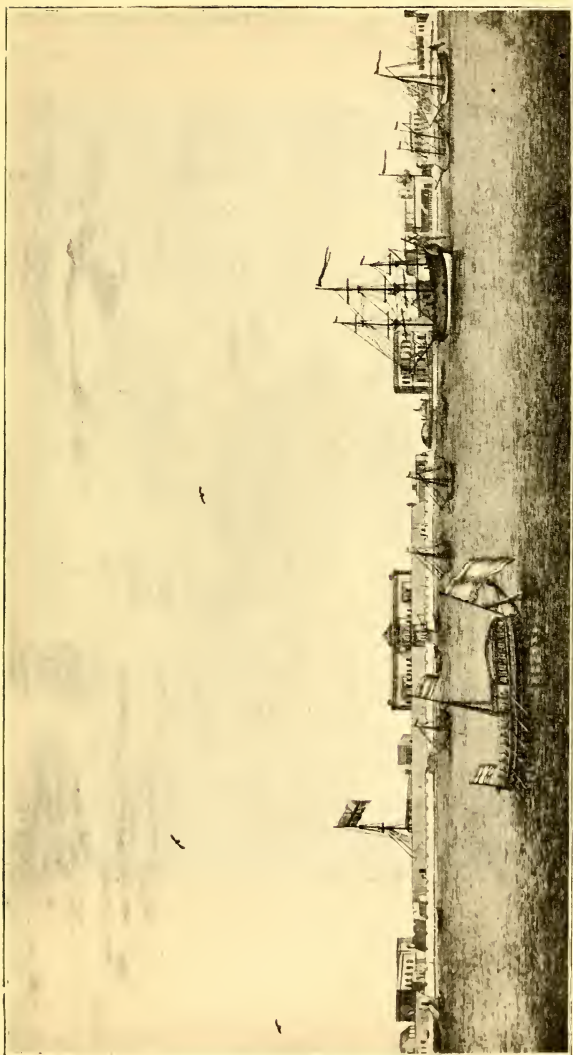
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suffering. In history this event is named the Massacre of the Black Hole (1756 A.D.).¹

When this terrible news reached Madras the English there were furious. The Company sent troops to Calcutta under the command of Colonel Clive and Admiral Watson. They seized Calcutta and attacked Hooghly.

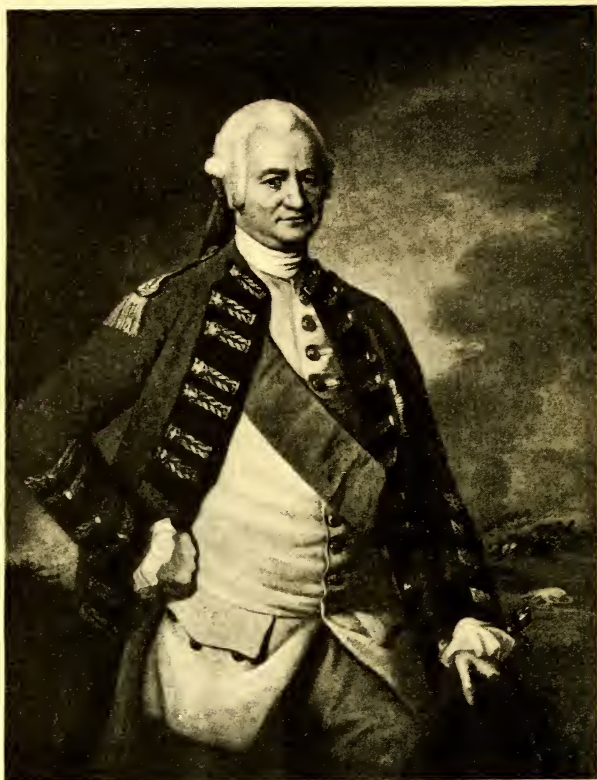
At this time the French and English were at war in Europe, so Clive thought it would be well first to take Chandernagore, and attacked that place. The French defended it with great courage, but failed. Clive made secret advances to Mir Jâffir, the commander of the armies of the Nawâb, and it was agreed that the English would make him Nawâb if he refrained from fighting on the side of his master. The English force amounted only to 3,000 soldiers, while the Nawâb had 38,000. Before the war the English had considered that with so few soldiers it would not be well to engage suddenly in fighting, and to this Clive had assented. But after the assembly had broken up, and he sat alone thinking, he concluded it would be wise to begin at once, and at dawn he set out to fight. He stationed his troops in a mango grove on the field of Plassey, the Nawâb being near at hand. Mir Jâffir and the other generals of the Nawâb who had come to terms with the English simply halted their troops without fighting; only Mir Madân and Mohân Lâl fought on the side of the Nawâb. Mir Madân fell on the field. By Mir Jâffir's machinations the Nawâb's mighty preparations had come to

¹ At the present grave doubts exist as to the truth of this massacre, but the question is not yet settled.



FORT WILLIAM, CALCUTTA : ABOUT 1760 A.D.

nought. Thus fighting in name only, all his followers having fled, the Nawâb fled also. In this fashion it



LORD CLIVE.

may be said that Clive was victorious on the field of Plassey without a battle (1757 A.D.).

After Plassey the English became in fact kings in Bengal, though they did not suddenly take possession. Keeping all power in their own hands, they placed Mir Jâfir on the throne according to previous agreement. Surâj-ud-daulâ fled for his life, but could not save it. On his road he went into the hut of a Fâkir to take a meal. He made a prisoner of Surâj, and sent news of his capture to Murshidabâd. Officers came to take the prisoner to the court, where Mirân, the son of Mir Jâfir, slew him with great cruelty. But the sovereignty of Mir Jâfir did not last. Ere long the English took the crown from his head and placed it on that of his son-in-law, Mir Kâsim.

The English had gained much wealth through making Mir Jâfir Nawâb :

In payment of losses and for the English soldiers	53 lakhs.
For each member of Council	2½ lakhs.
For Clive	23 lakhs.

In addition to this the boats were loaded with eighty lakhs of rupees and sent to Calcutta. In this manner the Nawâb's treasury was emptied.

Mir Kâsim.—Mir Jâfir was old and indolent, and it was easy for the English to make a puppet of him. Nor had they any difficulty in discrowning him. But Mir Kâsim was a man of wholly different stamp, consequently dissensions soon arose between him and the English. Mir Kâsim was a very efficient ruler, and the English could lay hold of no fault in that respect.

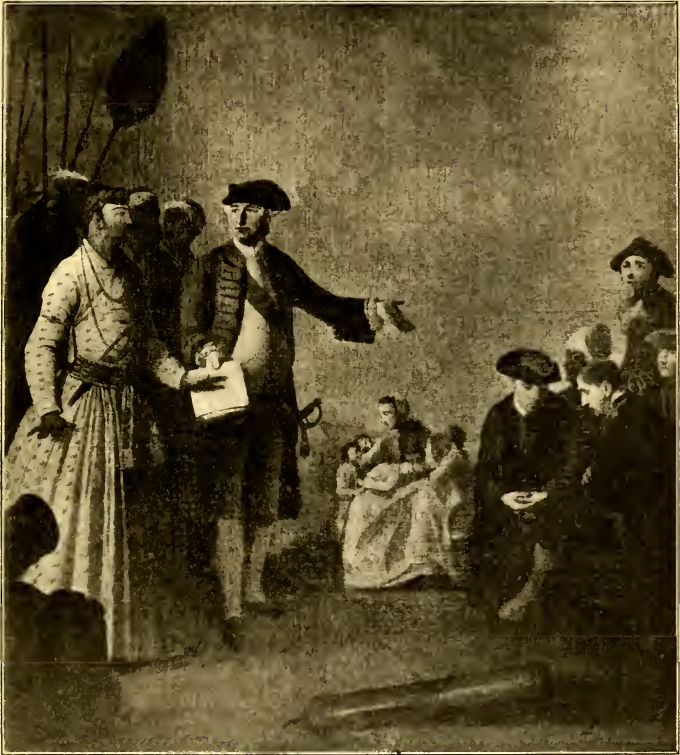
You remember that in the previous century the East India Company had obtained leave from the

emperor to trade in Bengal free of transit duty. Now, not only the company, but all its servants insisted on paying no duty, while the country traders had to pay duty. Thus the country trade suffered great loss, and, no duty being paid by the English, the revenues were much diminished. Mir Kâsim complained to the Council in Calcutta of the conduct of the Company's servants, but no attention was paid to him. Annoyed at this, the Nawâb ceased to levy duty either on country or foreign traders. This blow upon their interests made the English furious, and they went to war with the Nawâb, whose soldiers took possession of Patnâ and Kâsim Bazaar, and slew all the English at these two places. Mir Kâsim had been Nawâb only two years, yet in that time he had trained his soldiers so well that the English had much difficulty in defeating them.

Two battles were fought—one at Gheriah, one at Udainâla; then Mir Kâsim fled to Oudh (1763 A.D.). The Nawâb of Oudh fought on behalf of Mir Kâsim, but, being defeated at Buxâr, sought peace, paying to the English fifty lakhs of rupees. The English placed Mir Jâffir again upon the throne, and after his death his son, a minor, reigned, but only in name.

Lord Clive received from the emperor of Delhi full sovereignty over Bengal, Bihâr and Orissâ, and in place of these provinces ceded to the emperor Korâh and Allâhabâd, with a yearly tribute of twenty-six lakhs of rupees. Fifty lakhs a year was to be paid to the young Nawâb. All that was left was to fall to the English. These were the terms agreed upon (1765).

The English and French in the South.—While these tumultuous events were occurring in Bengal the French



CLIVE RECEIVING CHARTER FROM THE EMPEROR OF DELHI.

were carrying things with a high hand in the south. Under Dupleix the French had been predominant in the Deccan, and even now, under Lally and Bussy, French

power in the south was extraordinary. Lally was the French governor, and Bussy, subject to the Nizâm, ruled the northern Circârs. Bussy was a sagacious and powerful man. By Lally's orders he left the Nizâm's kingdom and came to Pondicherry, and with him the power of the French in that province ceased. France and England were at war in Europe, so the French seized Madras, but the English quickly recovered possession. In their turn, defeating Lally, they seized Pondicherry, levelling its fort with the ground.

The people of France, furious at the news, wreaked their anger upon Lally, whom they condemned to death. But in truth Lally was not in fault. He loved his country with all his heart. The French name which had been so glorious in the Deccan now became suddenly extinct. At the peace the French recovered Pondicherry only.

The Nizâm and the English.—I have said that Bussy ruled the northern Circârs in subjection to the Nizâm. When he went to Pondicherry the English seized the Circârs. This greatly annoyed the Nizâm, who made immense preparations for war, but the English pacified him by paying a yearly tribute of seven lakhs of rupees (1766 A.D.).

Hyder Âli of Mysore.—Mysore had long been ruled by Hindu kings, but at the time of which I am speaking a Mussulman named Hyder Âli, by deceiving the young Râja of that place, himself obtained the throne. Hyder Âli had been an ordinary soldier in the French army. While thus serving he learned the European mode of warfare. Hyder was crafty; he was appointed a

general in the service of Mysore. The Râja of Mysore was then a minor; his uncle endeavoured to obtain the throne. Hyder Âli, taking the part of the young Râja, defeated the uncle, but in the end himself secured the throne (1760 A.D.). Wild misrule prevailed in every part of India. "The country belongs to those who can hold it" seemed to be the idea throughout the land. Highway robbery and violence in every direction; no power existed capable of dominating the universal discord.

Hyder Âli, now Râja, had immense power. He formed a bond of friendship with the French, in whose ranks he had once served. So he fell under the baleful eye of the English.

The Nizâm and the English uniting, attacked and defeated Hyder Âli (1767). But the Nizâm was, in secret, not friendly to the English. Notwithstanding their alliance he attacked them. They, in their turn, were quite ready to fight with him, and in the battle that ensued he was conquered. Hyder Âli, also defeated, returned to Mysore, and there, secretly collecting a great body of troops, attacked Madras. The English, taken unawares, were obliged to accept peace on Hyder Âli's terms, in which each power recovered its own possessions. It was agreed that in the future Hyder Âli and the English should help each other (1769).

The history of India at this time is very confusing. There is nothing but change. All through India the old kingdoms are giving place to new. On the western coast the Mahrattas have become a mighty force. On the eastern coast the English have raised their heads.

Between them lie the Nizâm and Hyder Âli. All these are new powers. Looking towards northern India you see the Sikhs in great force in the Panjâb. In Gujerât and in middle India the Mahrattas are masters. The emperor of Delhi, a mere name now, is in the hands of the Mahrattas. Oudh is a new Mussulman kingdom. The Rohillas are a new power in Rohilkhând. The old Mussulman kingdom in Bengal and Bihâr is nearly extinct. There the English sun of victory is shining brilliantly.

You shall hear now how the English succeeded in subduing all these powers in so short a time and in becoming paramount power over the whole of India.

CHAPTER XIV.

EAST INDIA COMPANY'S RULE.

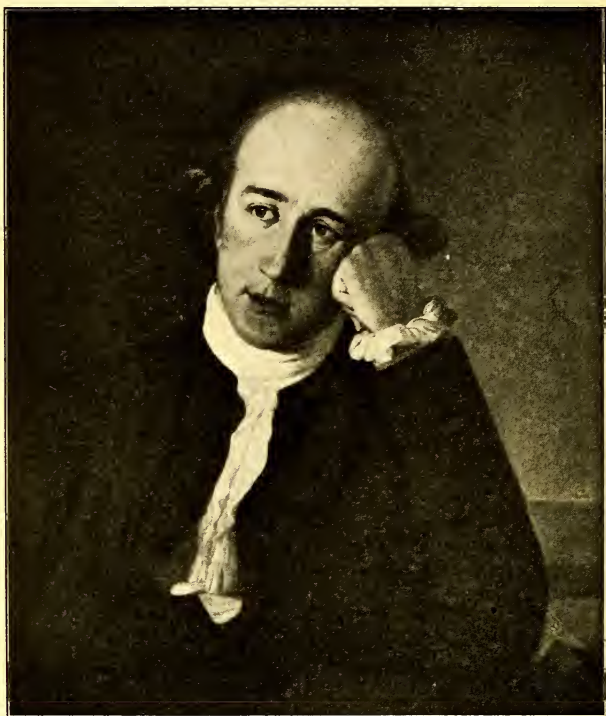
LIST OF THE GOVERNORS AND GOVERNORS-GENERAL
UNDER THE COMPANY'S RULE:

1758. Lord Clive.	1813. Lord Moira.
1767. Henry Verelst.	1823. John Adam.
1769. John Cartier.	1823. Lord Amherst.
1774. Warren Hastings.	1828. Lord William Bentinck.
1785. Sir John MacPherson.	1835. Sir Charles Metcalfe.
1786. Marquis of Cornwallis.	1836. Lord Auckland.
1793. Sir John Shore.	1842. Lord Ellenborough.
1798. The Marquis of Wellesley.	1844. Viscount Hardinge.
1805. Sir John Barlow.	1848. Lord Dalhousie.
1807. Lord Minto.	

Warren Hastings (1774-85).—Just before the governorship of Warren Hastings there had been a frightful famine in Bengal (1771). To this day people are unable to forget it. After this famine came Warren Hastings. His name, like that of Clive, is ever memorable in history.

Warren Hastings was not an ordinary man. In many respects he resembled Clive. Both came to this country at a very early age in the service of the East India Company. Both were able and sagacious men. Both from long residence were well acquainted with

this country. Hastings even knew its language. He knew Hindi and Persian. Clive laid the foundation of British supremacy in India; Hastings brought this



WARREN HASTINGS.

country under English rule. At that time disorder and misgovernment were everywhere apparent.

Until that time Bengal had been ruled by Mussulman Nawâbs. Clive had placed in their hands the govern-

ment of the province, had established courts of justice, and charged the Nawâbs with the task of collecting the English revenue. Hastings saw that in the Nawâb's hands the courts were useless; justice was not done. He therefore removed the courts from Murshidabâd to Calcutta, and, to secure the administration of justice, established police courts and civil courts with two courts of appeal—the Diwâni (civil) and the Nizâmat (criminal).

From that time Calcutta became the capital of Bengal and Bihâr. Hastings reduced the allowance granted by Clive to the Nawâb. Clive had ceded the provinces of Korâh and Allahabâd to the emperor at Delhi, and had agreed to pay to him a yearly tribute of twenty-six lakhs.

Hastings set aside this arrangement. He sold the two provinces to the Vizier of Oudh for forty lakhs. The emperor had placed himself in the hands of the Mahrattas, and the English were unwilling to pay him tribute.

At this time the Vizier of Oudh was at feud with the Rohillas. The cause of quarrel was that, the Mahrattas having attacked Rohilkhând, the Rohilla Sirdâr (chief) besought the aid of the Vizier, promising him forty lakhs for his support. The Vizier consented, but the Mahrattas withdrew without coming to battle, and the Sirdâr declined to pay anything to the Vizier. But the Vizier insisted on his claim, and appealed to Hastings for help in fighting the Rohillas. In the hope of benefiting the East India Company, Hastings complied with the Vizier's request, and by his troops

the Rohillas were defeated. They were treated with much barbarity; Afghân heroes, they died fighting, and the beautiful Rohilla province, rich in cornfields, became a desert. In history Hastings is greatly blamed for this deed.

The Nawâb of Benâres had formerly paid tribute to the Vizier of Oudh, but after the death of Surâj-ud-daulâ this tribute was paid to the English. Cheyt Singh paid twenty lakhs a year. Hastings suddenly demanded an additional five lakhs. The Nawâb said he could not pay it, but Hastings insisted, and imposed a fine of another twenty-five lakhs. Cheyt Singh had become a rebel. Hastings, who was in Benâres, took refuge at Chunâr, and thence despatched troops to subdue Cheyt Singh, who, being defeated, fled to Mâlhwâ. Hastings took possession of his property, and, doubling the amount of tribute, placed a nephew of Cheyt Singh upon the throne.

At the death of the Nawâb Vizier of Oudh, Shujâ-ud-daulâ, Asâf-ud-daulâ succeeded to the post. The late Nawâb had not been able to pay to the English the money promised for their help in conquering the Rohillas, and now, in the time of Asâf-ud-daulâ, the debt was much increased. Hastings repeatedly called for payment. Asâf said he had no money, but that the widows of the late Nawâb were very wealthy, and that if Hastings took the money due to him from the Begums the debt could be discharged immediately. Hastings consented to this arrangement, and empowered the Nawâb to seize the whole treasure of the Begums. When Hastings returned to England his trial before

the Parliament, inquiring into these charges against him, lasted seven years, and in the process he lost honour and wealth. It is true that he was in the end declared innocent, but the long trial had ruined him. So long as he lived the directors of the East India Company supplied his needs.

Mâharâja Nandâ Kumâr.—During Hastings' time another event occurred in Calcutta which caused great consternation in Hindu society. At that time the government was carried on by an assembly called a Council. The members were appointed from England, and though the governor was president the other members had great power. In Hastings' time Philip Francis was a principal member of this Council. He opposed Hastings in every transaction. Hence arose great enmity between them, which went so far that on one occasion they fought a duel.

Taking advantage of the enmity between Hastings and the Council, a wealthy Hindu of Calcutta, Mâharâja Nandâ Kumâr, charged Hastings with accepting a bribe to place the son of Nandâ Kumâr in the service of the Nawâb. The Council called upon Hastings to prove his innocence of this charge, but Hastings indignantly refused. Then a certain Mussulman charged Nandâ Kumâr in the supreme court with forgery. Nanda Kumâr was found guilty and hanged. This event paralysed the Hindus.

While Hastings was carrying out these measures in Bengal great events were occurring at Bombay and Madras. The Poonâ Mahrattas, quarrelling amongst themselves, sought the aid of the English in their

quarrel. The Bombay government, granting this aid, became involved in the first Mahratta war. On the conclusion of peace the government obtained Salsette and Elephânta.

At Madras severe reverses befell the English. Their hostile proceedings had made bitter enemies of Hyder Âli of Mysore and the Nizâm of Hâidarabâd, who, joining the Mahrattas, made desperate attempts to extirpate the English. Had the latter had any less skilful man than Hastings as governor, we know not what would have been their fate. By the wise counsels of Hastings the Nizâm and the Mahratta Râja of Nâgpur were conciliated; but Hyder Âli, though alone, still opposed the English to the uttermost. Hyder Âli pursued the war with such energy that the English forces were quite shaken. They were defeated at Pâlinore, but at length their fortunes turned, and Hyder Âli was conquered. After his death peace was made with his son, Tippu (1784). Bombay and Madras, thus delivered from their troubles, Hastings returned to England.

Lord Cornwallis (1786-93).—Lord Cornwallis was an excellent ruler. He will always be remembered in connection with the permanent settlement of Bengal. The permanent settlement was that the landholders were required to pay a fixed yearly revenue to government for their lands, and this fixed sum was not to be increased in the future. This arrangement was very beneficial to Bengal.

In Lord Cornwallis's time the English were again at war with Tippu, Sultân of Mysore. The Râja of Trâvancore paid tribute to the English. Tippu, attacking



TIPPU.
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that state, gave rise to the third Mysore war, in which the Nizâm and the Mahrattas joined the English. Tippu was defeated, and half of his kingdom with three crores of rupees paid by him were shared equally among the three powers, the Mahrattas, the Nizâm, and the English.

The Marquis of Wellesley (1798-1805).—In this ruler's time occurred the fourth Mysore war, brought about by Tippu's friendship with the French. The French and English nations were continually at enmity, and at this time the English were fighting the French hero, Napoleon, who was in Egypt. The East India Company feared he might attack India, so Tippu's alliance with the French alarmed the Government. Wellesley invited Tippu to enter into a bond of mutual help with the English, but Tippu refused, and war was resolved upon. Tippu, fighting bravely, fell on the field, and with him the Mussulman royal race was extinguished in Mysore.

Wellesley placed a son of the old Hindu family on the throne. Tippu's sons, pensioned by the English, dwelt first at Vellore and afterwards in Calcutta. After the war the larger part of the state of Mysore was shared between the Nizâm, the English, and the Mahrattas. British dominions in southern India now extended to the limits of the Madras Presidency. Wellesley had destroyed Tippu and subdued the Nizâm. He was now striving to restrain the power of the Mahrattas, for which an opportunity soon occurred.

You may remember that there were five Mahratta rulers: (1) The Peishwâ at Poonâ, (2) The Gâekwâr at

Gujerât, (3) Sindhiâ, (4) Holkâr, (5) The Bhonslâ at Nâgpur. In Wellesley's time the second Mahratta war was fought. The English Company, becoming Peishwâ, descended on the field. All the other Mahratta Râjas were opposed to the Company. The Governor-General and his brother led the English troops, and at Assaye, Argaum, Laswâri, Âligarh and other places the Mahrattas were defeated. The Gâekwâr, the Bhonslâ and Sindhiâ concluded a peace with the English. Only Holkâr held out. Later Sindhiâ again joined Holkâr.

Wellesley thus largely increased the British dominions, but the directors in England were entirely opposed to this extension of possessions. They were much displeased with Lord Wellesley, and recalled him from his post as Governor-General.

Lord Moira, or Marquis of Hastings (1813-1823 A.D.).

—Lord Moira ruled nine years in India, and in his time also the British dominion was greatly extended. The two principal wars were (1) that with the Ghoorkâs in Nipâl, and (2) the last of the Mahratta wars.

Nipâl War.—The Ghoorkâs are a race of fighting men from the Nipâl hills. Their neighbours on every side lived in constant fear of their violence. Descending from their hills they extended their depredations to the shores of the Ganges. When they attacked British possessions they were repeatedly warned by the Government to desist, but they continued as before, and war was declared. At first the British had no success because the Ghoorkâs are a warlike race, and their hills made it difficult to get at them. The English soldiers were all scattered about. But in 1815 General

Ochterlony conquered, one after another, the hill forts of the Ghoorkâs. Then the Nipâl Government became anxious for peace, and they ceded to the British the hill stations of Nâini Tâl, Mussoorie and Simlâ, which since that time have been used as health-resorts by the English.

The Pindâri War.—While the war with the Ghoorkâs was going on in the northern Himalâyas, a band of robbers called Pindâris were disturbing the British possessions in middle India. These terrible robbers went in troops from village to village destroying life and property. Their leaders had a good understanding with the Mahratta leaders, for which reason the English had not been able to subdue the Pindâris. But now their outrages had become so intolerable that Lord Moira resolved to destroy them all. Forming two large armies he surrounded the country occupied by the Pindâris, approaching from the north and from the south, and destroyed the robbers troop by troop (1817). Thus reduced to helplessness, Kârim, Amir Khân and other Pindâri leaders submitted to the English, and with the subjugation of this robber band middle India fell into the hands of the British and the inhabitants obtained peace.

The Last Mahratta War.—After the second Mahratta war an Englishman had been appointed Resident at Poonâ. The Peishwâ rebelled, and suddenly murdered him. On this account the last Mahratta war was undertaken. All the Mahratta chiefs one after another rebelled, and one after another were defeated. Conquering the Peishwâ, the English took his country from him,

and from that time the name Peishwâ disappears. The last of the Peishwâs, Bâji Râo, was sent to live at Bithoor, near Cawnpore, on a yearly pension of eight lakhs. The country of the Peishwâ has become the Bombay Presidency. The English placed a descendant of Sivâji on the throne at Satâra as nominal ruler. At Nâgpur a young boy was placed on the throne, and an English Resident appointed to control the government. Another child was placed on Holkâr's throne, and the government controlled by the English. The glory and power of the Mahrattas was dissolved. The chiefs of the different states in Râjpûtâna were henceforth under British protection.

Lord Amherst (1823-1828).—The first Burmese war occurred in the time of Lord Amherst. The Burmese king greatly oppressed the people of Arracan, who, though they were his subjects, would not endure his tyranny, but took refuge in the English dominions. The king of Burma demanded that the refugees should be given up to him, but the English refused, and war ensued. The Burmese general conquered Cachar and Assam, and entered British territory, whereupon the English attacked Rangoon from the sea. In the war they were victorious, and the king of Burma was required to pay the expenses of the war with an additional crore of rupees, and to give up the provinces of Assam, Arracan and Tenasserim, which have since formed part of British territory (1826).

The Possession of Bhârtpur.—Durjan Sâl, having slain his cousin, Balwant Singh, the Jât Râja of Bhârtpur, reigned in his stead. But the English Company,

having been friendly with the previous Jât rulers, would not consent to the usurpation of Durjan Sâl. They attacked the famous fort of Bhârtpur, and took possession of it (1827), since when the Bhârtpur Râjas have been tributary to the British.

Lord William Bentinck (1828-1835).—India has had few rulers so large-minded, large-hearted as was Lord William Bentinck. He did not extend the British dominion through conquest, it is true; but for all the beneficent work he did for the people Indians must ever hold him in grateful remembrance.

See how many great doctors there are now in India! Bentinck opened to them the path of advancement in founding the Medical College. All medical men in Bengal are grateful to him on this account; but that was not all he did. By promoting the study of English and the higher education he taught Indians the value of knowledge. The learned young M.A.'s and B.A.'s of to-day, who are so happy in the pursuit of knowledge, owe it all to Bentinck, who also laboured zealously to correct the evil customs that existed amongst Hindus. You must have heard that formerly when the husbands of Hindu women died their widows were burnt to death along with their remains. This custom comes down from very ancient times. Many devoted wives cheerfully embraced this death, and were worshipped by the people as models of purity. Many women desirous to earn this honour and esteem, or from some other cause, mounted the funeral pyre, but, unable to bear the torture of burning, sprang up and strove to escape, but were not allowed to do so, being pressed down by

bamboo poles. In this manner many widows were compelled to die. Bentinck considered this a fearful custom. He caused it to be given up.

From infancy we have all associated Bentinck's name with these good works, and with his name is entwined that of a great Hindu, the magnanimous Râja Râm Mohan Roy. In the prohibition of suttee (as the rite of widow-burning is called) and the spread of education he worked heartily with Bentinck.

At that time Bengal suffered greatly from Dacoitee (highway robbery). You must have heard stories of these robberies. One class of them was named Thuggee. Those who practised it were Thugs. Wearing a disguise they would join parties of travellers on the high roads, and would suddenly strangle them with a handkerchief and carry off their property. Lord William Bentinck resolved to free the people from these outrages. Through the exertions of Captain Sleeman, in the course of a few years 1,562 Thugs were caught. Some of them, to save their own lives, gave up their companions to the police, and in this way large numbers were seized.

During Bentinck's time the Hindu state of Coorg was the only addition made to British territory. Even to this Bentinck was averse. Bir Râjendra, Râja of Coorg, oppressed his subjects so severely that they sought British protection.

After Lord William Bentinck Sir Charles Metcalfe became (acting) governor for a short time. He will be ever remembered for having given independence to the Indian press. He also was a benefactor to this country.

Lord Auckland (1836-42).—At this time occurred the

first Kâbul War ; its results were very grievous, and the seeds of war then sown on the frontier of India are still bearing fruit at this day.

Cause of the First Kâbul War.—You must remember the famous Âhmed Shâh Durâni, who defeated the Mahrattas in the third war of Pânipat. In Lord Auckland's time Shâh Shujâ, a descendant of the Durâni family, having been ousted from his ancestral kingdom, was living in great distress. The Râja of Kâshmir kept him a prisoner. The Kôh-i-nûr, the jewel taken from the emperor of Delhi by Âhmed Shâh Durâni, and which now appears in the diadem of our great emperor was then in the hands of Shâh Shujâ. The Râja of Kâshmir strove to get hold of it, but failed. Later Shâh Shujâ sought refuge for a time with Ranjit Singh, who took from him the Kôh-i-nûr.

It was on behalf of this person, Shâh Shujâ, that the English began the war with Kâbul. The man who drove Shâh Shujâ from Kâbul, and himself became Amir, was named Dost Muhammed. Ranjit Singh, the Râja of the Panjâb, had taken Peshâwar from Dost Muhammed, who urged upon the English to retake the place. But as they were friendly with Ranjit Singh they did not consent, which greatly annoyed Dost Muhammed. In the meantime Russia from the west, conquering one place after another, approached India. The English feared lest Russia should subdue Kâbul and come into India, and there was indeed some cause to fear. To make friends with the Amir of Kâbul, Lord Auckland sent an Englishman as envoy to his court. There was already at that court a Russian envoy.



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Dost Muhammed (the Amir) owed the English a grudge on account of Peshâwar. He now showed it openly by paying much honour to the Russian and neglecting the English envoy. The Governor-General thought it necessary to crush the Russian power in Kâbul. He agreed with Ranjit Singh to depose Dost Muhammed and enthrone Shâh Shujâ in his place, and ere long Lord Auckland proclaimed war against Dost Muhammed. Troops were sent from Bengal and Bombay into Afghânistân (1839). Kândahâr, Kâbul and Ghazni fell into the hands of the English. Dost Muhammed was defeated.

After so long a period Shâh Shujâ reascended the throne of his fathers. Dost Muhammed, yielding to the English, was kept in India in a state of captivity, receiving an ample pension. An external peace reigned, but the Afghâns inwardly raged against the English. Shâh Shujâ was not beloved in Kâbul. Thus a year passed. The fire of hatred, smouldering in the hearts of the Afghâns, began suddenly to burn with great fierceness. They attacked the English dwelling in Kâbul. Sir Alexander Burnes and Sir William MacNaughten were killed by the rebels, who rose in great force, while the English soldiers had no alliés.

In the hope of a safe return to India, the soldiers gave up their arms and money to the rebels; but they had scarcely left their tents when the Afghâns attacked them from behind. From the extreme cold, from want of food and from the strokes of the rebels hundreds fell. The sufferings they endured it is impossible to relate. Fifteen thousand British soldiers set out for

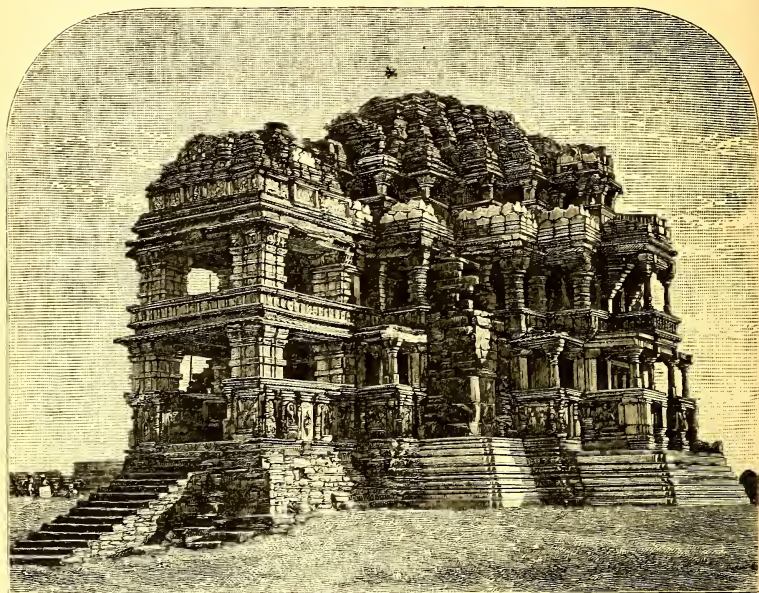
India, but only one half-dead English horseman arrived at Jellâlabâd with the dreadful news. Lord Auckland was stunned with grief. No such calamity had ever befallen the English in India.

Lord Ellenborough (1842-1844).—This disaster in Kâbul caused the directors of the East India Company at home so much dissatisfaction with Lord Auckland that they sent out Lord Ellenborough to take his place. On his arrival the new Governor-General sent an army into Afghânistân to restore the British prestige by chastising the Afghâns. The English troops entered Afghânistân by the Khyber Pass, taking possession of Âli Musjid and other forts on the way. Kâbul quickly fell, and the English prisoners were released. The English levelled with the ground Kâbul's immense bazaar. When the fort of Ghazni had been destroyed and the rebels subdued the English returned to India.

The War in Sindh.—Up to this time the Amirs of Sindh had been independent. Many of them had helped the English in the Afghân war. But the conduct of some of the Amirs roused the suspicion of the Government, and it was discovered that they were all secretly plotting with the enemy, so the Government compelled them to cede two-thirds of their kingdom to the British (1843).

The War with Gwalior.—After the death of Jânkoji, the grandson of Daulat Râo Sindhiâ, his widow, Târa Bâi, with the consent of the British Government, adopted a grandson. There was a contest for the regency between two relatives of the boy sovereign. The English favoured one, but the Mâharâni took the part of the other. The

English required her to give the one she favoured into their hands, but she refused, and the Government declared war upon Gwalior. Lord Ellenborough himself led the troops. At Mâharâjpur and at Panniâr the Gwalior troops were defeated. The Government reduced the



SAR-BAHR, GWALIOR.

strength of the Gwalior force, and limited to thirty-two the number of their guns. A council of regency was formed and controlled by the British resident during the minority of the child Sindhiâ.

Lord Hardinge (1844-1848).—After Lord Ellen-

borough Lord Hardinge became Governor-General. In his time the first Sikh War took place.

The Mâharâja Ranjit Singh was a very capable and powerful man. The Sikh soldiery in his hands became a mighty force. After his death the kingdom fell into great confusion and disorder. His capable generals, one after another, all died. After the death of Ranjit Singh, his son, Khurram Singh, ruled the Panjâb. When Khurram and his son, Nihal Singh, died, Ranjit's second son, Sher Singh, occupied the throne and Dhiân Singh was appointed his Vizier. But ere long dissension arose between these two, because the minister was a bitter foe to the English, while Sher Singh held other views. Dhiân Singh rebelled, slew his master, and was himself quickly slain. Then Dhiân Singh's brother, Hirâ Singh, proclaimed Ranjit Singh's youngest son, Dhulip Singh, Râja of the Panjâb.

Dhulip Singh was then a boy of ten years. Hirâ Singh was his minister. The Sikh army was named the Khâlâsa. These men were so proud, fiery and self-willed that they formed a power in the state. Dhulip's mother, the Râni Jhindun, and the minister were perpetually disturbed by their outrages. Hirâ Singh did his best to curb the power of the Khâlâsa, but the result was that he lost his life at their hands. The Râni then appointed a Brahman, Lâl Singh, to be minister. After the misfortune of the British in Kâbul the Sikh soldiers became eager to try the strength of their arms against those of the British. Lâl Singh strove to keep them in check, but their insurmountable thirst for battle could not be stayed. The soldiers kept the country in a state

of unrest, so the Râni and the minister thought the only remedy was to let the Khâlisa attack British territory. This they did with a terrific noise. Thus the violence of the Khâlisa began the first Sikh War (1845). Mudki, Feroz Shâh, Aliwâl and Sobrâon were the sites of battle. If in the end the Sikhs were defeated, it was not an easy victory. The British suffered heavy losses. The English had fought many wars in India, but never a war so fearful as this one. The English crossed the Sutlej and went to Miâni, a place near Lâhore. There Golâp Singh came to conclude peace with the British. It gave to the Company that part of the Panjâb lying between the Sutlej and the Biâs rivers, as well as two and a half crores of rupees to defray the expenses of the war, but as there was not so much money in the treasury Kâshmir was sold to Golâp Singh for a million sterling. Up to the present time the house of Golâp Singh has ruled Kâshmir.

Lord Dalhousie (1848-1856).—Six months after the arrival of Lord Dalhousie as Governor-General the second Sikh War began. Mulrâj, Governor of Multân, was subject to the Râja of the Panjâb. When he received this appointment he agreed to pay to the Râja one lakh and 80,000 rupees. He had not done so, and, as he was repeatedly urged to pay the sum by the British Government, he resigned his post. The English appointed another man, who, supported by English troops, went to take up the governorship. Mulrâj gave up the keys, apparently in good faith, but that night he rebelled and attacked the British soldiers. A force from Lâhore in the pay of Sher Singh (Râja of the

Panjâb), which had come to assist the British, also turned rebellious.

Sher Singh and his father, Chutter Singh, were both bitterly opposed to the English, and Chutter Singh was offering to cede Peshâwar to Dost Muhammed in return for help in fighting the British, so again there was war



LORD DALHOUSIE.

between the two powers. The first engagement was at Chilianwâla (1849), in which the Sikhs prevailed ; the next was at Gujerât, in which the Sikhs were utterly defeated. Sher Singh and his Sikh generals, with 16,000 of the finest Sikh soldiery, yielded to the English commander. The result of the war was that the whole of

the Panjâb became British territory. In taking possession the English Government disarmed the Sikh troops. As each Sikh warrior gave up his arms tears streamed over his breast. Even the victorious English were greatly affected at the sight. The Mâharâja Dhulip Singh was sent by the Government to England on a handsome pension.

The task of ruling the Panjâb and bringing it into order was entrusted to Sir Henry Lawrence. He was a man of great capacity. The construction of roads, the establishment of schools and other good works quickly transformed the face of the country. Ranjit Singh's excitable soldiery, ever thirsting for battle, the terror of their own and other countries, now became the principal support of British power.

Second Burmese War.—The Sikh struggle was scarcely over when war again broke out with Burma. The king of that country treated the English resident at his court so dishonourably that that official was obliged to withdraw from the post. The king also greatly oppressed the British merchants trading at Rangoon. The Governor-General threatened the king with retributive measures, but he paid no heed, so war ensued. The Burmese were defeated, and Mârtabân, Rangoon, Bassein, Prome and Pegu became British possessions. The Burmese under British rule are quite independent, and since that time the appearance of the country is entirely altered. It was not only the Panjâb and Burma that were annexed in Lord Dalhousie's time, Satâra, Jhânsi, Nâgpur, Berâr and Oudh were all included in British territory. In Berâr, Satâra,

Jhânsi and Nâgpur the monarch having died childless, Lord Dalhousie took over these states in the Company's name.

The Nawâb of Oudh, Wâjid Âli Shâh, had long shown himself a most incompetent ruler. Former governors-general had warned him, but he did not reform. Finally, Lord Dalhousie resolved to depose the Nawâb and annex Oudh. Accordingly, in 1856, General Outram, British Resident in Oudh, received orders to take over the government. Wâjid Âli took leave of his country with downcast mien and tearful eyes. You have seen the Nawâb's palace on the banks of the Hooghly, opposite the Botanical Gardens. That is where Wâjid Âli Shâh resides on a pension of twelve lakhs from the British Government.

Lord Dalhousie laboured incessantly. It was not alone that in his time British territory was enlarged in every direction. By extending the telegraph wire throughout the kingdom, increasing the railways and establishing the Post-Office, he conferred lasting benefits upon the people of India. The Grand Trunk Road and many canals were constructed in his time. But because of his deposing the Nawâb of Oudh, and extinguishing the sovereignties of Satâra, Jhânsi, Nâgpur and Berâr, the people forget his beneficent deeds. Lord Dalhousie enlarged the empire; how his successor preserved it will now be told.

CHAPTER XV.

QUEEN VICTORIA'S RULE.

1856. Earl Canning.	1876. Lord Lytton.
1862. Earl of Elgin.	1880. Marquis of Ripon.
1864. Sir John Lawrence.	1884. Lord Dufferin.
1869. Earl of Mayo.	1887. Lord Lansdowne.
1872. Earl of Northbrook.	1893. Lord Elgin.

Lord Canning (1856-1862).—Lord Canning succeeded Lord Dalhousie as Governor-General of India. When he arrived there was peace throughout the land. The great conflict known as the Sepoy revolt, which so soon burst upon the country, was then unthought of. Lord Canning was planning many beneficent works, but he was so overwhelmed by this frightful rebellion that (for the time) he could attend to nothing else.

Sepoy Revolt (1857).—Exactly a hundred years before this event Clive, victorious on the field of Plassey, laid the foundations of British sovereignty in India. A century later the storm known as the Sepoy revolt gave to that sovereignty a tremendous shock. During the rule of Lord Dalhousie many changes had come about. In place of the old kingdoms British rule had extended itself in all directions. The introduction of railways, of the post-office and of the telegraph had filled men's minds with astonishment. The rapid and

sudden change of old conditions in every direction was very severe upon the people.

Then, again, in different parts of India, agents of the royal house of Delhi were moving about exciting hostility against the English. Nor from Delhi only; from every fallen dynasty came preachers of disaffection, while Nânâ Sâhib, the adopted grandson of the last Peishwâ, secretly fomented envy and hatred of the British in the minds of the people. For all these reasons an idea arose that the English intended to subvert the old faith and customs of Hindustân and turn it into an English country, so a feeling of terror weighed upon men's minds.

Again, a state of dissatisfaction had long been noticed amongst the sepoys. In the time of the Sikh wars Bengali soldiers refused to fight, and when they were required to cross the ocean to Burma they resisted. The Bengali sepoys strove always to obtain their own way. The Berhampore sepoys, having openly refused to obey their officers, were disarmed and disbanded.

Trouble arose about a new form of rifle that was used for the troops. Everyone said that pigs' and bullocks' fat had been used in making the cartridges, so the Hindu and Mussulman soldiers refused to use this weapon. They were told that no such fat had been used, but they would not believe it.

The sepoys at Meerut were the first to break into open revolt. A company of them at that place refused to use the cartridges and eighty-five of them were imprisoned. Then the whole of the sepoys in Meerut mutinied, shot their officers, broke open the gaol and went off to Delhi.

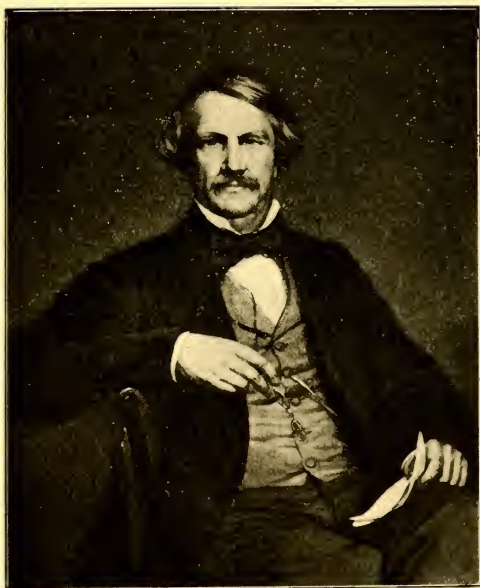
There they proclaimed the restoration of the old Mogul government. The Mussulman populace joined the mutineers, and Delhi became the headquarters of the revolt. From all parts of the country mutinous regiments flocked to Delhi, and at one time in twenty cities the fire of revolt was burning. Regiment after regiment, maddened by this spirit, killed every European they met.

At Ferôzpur, Morâdabâd, Bâreilly, Sahâranpur, Fâtehpur and many other places the sepoy, breaking out, looted the treasuries and slaughtered the Europeans. At Lucknow and Cawnpore the rebellious sepoy committed frightful atrocities. The memory of their deeds at the latter place makes the heart tremble.

The Nânâ Sâhib dwelt at Bithoor, near Cawnpore. He led the mutineers in an attack on that city. The English held the place for nineteen days, displaying marvellous courage and heroism, but at length their suffering from want of food became so great that they sought permission from the Nânâ to go to Allâhabâd. Trusting in his word, men, women and children got into the boats, but as they began to unmoor the stony-hearted traitors fired upon them all. The children and the Englishwomen, after barbarous treatment, were thrown into a well. Now that well is surrounded by a beautiful garden, and over the well itself is erected a lovely monument to the memory of those who lie below.

Sir John Lawrence, Chief Commissioner of the Panjâb, rapidly took measures to suppress the mutiny.

In Delhi nearly thirty thousand rebels were assembled. After a three months' siege the English got inside the walls, when six days of ceaseless fighting ensued, the sepoys firing on the English from the roofs of the houses. At the end of the six days the English ob-



SIR JOHN LAWRENCE.

tained possession of the city. General Wilson ordered that everyone carrying arms should be shot. They found the old emperor in Humâyûn's tomb and took him prisoner. Two of his sons were shot.

In this manner the rebels were everywhere conquered. Not all the sepoys rebelled. Those of Madras,

Hâidarabâd and Bombay stood firm. Many of the land-owners of Oudh and the people of Lucknow joined the mutineers. The Râni of Jhânsi, Tântiâ Topi and the Nânâ Sâhib were the three persons who especially promoted and sustained the rebellion. The Râni, a woman of great courage, lost her life on the battlefield. Tântiâ Topi and the Nânâ committed many outrages, but, being defeated at Gwalior, took to flight. Tântiâ was caught in the end, but no trace was found of the Nânâ.

Nearly two years elapsed before the revolt was entirely quelled. Those who personally took part in the rebellion received capital punishment; those who only assisted were transported to the Andaman Islands. During the suppression of the rebellion Lord Canning showed such anxiety that no innocent person should suffer that people named him "Clemency Canning".

The result of the revolt was to end the reign of the East India Company. The Queen of England then assumed the sovereignty. On 1st November, 1858, Queen Victoria was everywhere proclaimed Queen of India, giving her pledge not to interfere with the religion or caste of her Indian subjects.

Lord Mayo (1869-72).—In this ruler's time no special event occurred. The Queen's second son, the Duke of Edinburgh, visited India. This first appearance of one of the royal family greatly delighted the people of India. Lord Mayo, going on board his steamer after visiting the Andaman Islands, was stabbed in the breast with a knife by a man named Shir Âli, who had been sent to the Andamans as a life prisoner for the offence of murder.



Photo. : A. Bassano.]

QUEEN VICTORIA: EMPRESS OF INDIA.

Lord Northbrook (1872-1876).—At this time there was severe famine in Bengal. Lord Northbrook did his utmost to stay the famine, and gave large sums in aid from the public treasury. In 1875 the Queen's eldest son, the Prince of Wales, came to India. The people were much rejoiced to see their future king. Great preparation was made everywhere to show him honour.

Lord Lytton (1876-1880).—Shortly after the arrival of Lord Lytton a grand Darbâr was held at Delhi, at which the Queen was proclaimed Empress of Hindustân.

Second Kâbul War.—A quarrel had arisen between the Amir of Kâbul and his son. The British Government strove to reconcile the two. This attempt displeased the Amir. Then Lord Lytton sent an envoy, whom the Amir refused to admit into his kingdom. Lord Lytton declared war upon Kâbul. The British troops entered Afghânistân without opposition, for the Amir had abandoned his kingdom, and shortly after died. The English placed his son, Yâkub Khân, upon the throne, and it was agreed that a British resident should be stationed permanently at the Kâbul court. Yet, a short time afterwards, the Afghâns again slew the British resident, and again war ensued. The new Amir left his throne and came to India. After subduing the Afghâns the British troops returned.

In Lord Lytton's time there was a fearful famine in the south country, and, notwithstanding the most vigorous efforts on the part of Government, great numbers of people died of starvation. Lord Lytton alienated the regard of the people by curbing the freedom of the Indian press.

Lord Ripon (1880-1884).—There have been few governors so beloved by the people and so beneficent towards them as Lord Ripon. His memory will ever be cherished by them. He constantly strove to secure for the Indian people a greater share in the adminis-



LORD RIPON.

tration. He also promoted the extension of education among the people.

Lord Dufferin (1884-1888).—You remember that in Lord Dalhousie's time there was the second war with Burma. The British became possessed of Pegu, Prome and many other places. The king retained the upper

part of Burma. In Lord Dufferin's time Thibu, the king of that state, greatly oppressed his subjects and his own household, and was perpetually quarrelling with the English traders. For these reasons Lord Dufferin determined to wage war upon the king. But it did not come to that. Without war the British took possession of Burma, and sent King Thibu to Madras as a prisoner. But the Burmese people were not so easily subdued. They would not meet the British forces face to face, but, hidden under cover, they did them great injury.

In 1887 the fiftieth year of the Queen's reign was celebrated with great pomp. You all remember the jubilee year.

Lord Lansdowne (1887).—At this time occurred the Manipur War. Though Manipur is a very small state its kings have enjoyed independence through many ages. In 1887 King Chandrâ Kirtâ dying, his son, Sûra Chandrâ, succeeded. But Sûra Chandrâ's step-brother, Tekendrâjit, deposed him, and placed his own brother, Kûla Chandrâ, on the throne. Then Sûra Chandrâ fled to Calcutta. Lord Lansdowne desired the chief commissioner of Assam to chastise Tekendrâjit. The Manipur people, much incensed, slew the chief commissioner and four other Englishmen. Soon after the British took possession of Manipur. Tekendrâjit was put to death; Kûla Chandrâ was banished, and Sûra Chandrâ set aside with a pension of two hundred rupees a month. The Government placed Chûra Chandrâ, a scion of the royal house, upon the throne, and placed a British official in charge.

Lord Elgin (1893).—During the rule of Lord Elgin

many calamities befell India. There was great mortality in the province of Bombay from the plague. In 1897 a fearful famine desolated India. In June of that year a terrible earthquake occurred,—an appalling concurrence of fatalities. Apart from this the hill tribes on the north-western border of India went to war with the English. Lord Elgin has now left India, and Lord Curzon has been appointed in his place.

CONCLUSION.

Now this history of India is ended. On what eventful stream our country has been borne you have been partly told.

Under Mussulman rule the people of the country were often greatly oppressed, but their rulers did not despise them, because the Mussulmans, though more vigorous than the Hindus, were not so learned or so civilised. When the conquerors of a country belong to a cultivated race the conquered derive much benefit. But under Mussulman rule the Hindus were not elevated, rather the race was much depressed.

At that terrible time when the Mahrattas and the Sikhs arose as new powers in the country there resulted no benefit to its inhabitants.

You have learned how the English came for purposes of trade, and gradually came to rule the land. It is nearly three centuries since the English first came, and for a century and a half they confined themselves to

trade, not striving to acquire possession of the country. Then came a struggle for power in India. The Mah-rattas, the Sikhs and the new Mussulman kings each strove for the mastery. The English and French, first acting in self-defence, in the end joined in this struggle. Victory is to the most capable. Of this truth the British people in India are a living proof. At the present time there is no race on earth more capable than the British. In India's day of deepest distress her people, taking refuge with this exalted race, found safety. Through many ages of subjection the people of India had become so weak that they could stand only by the aid of some strong power; therefore I say that the English came to this land at a fortunate moment.

See now what a change there is from the misrule and violence that pervaded Hindustân! Peace, order and beauty appear throughout the land. Middle India, which was a frightful desert, has become a land of smiling cornfields. The deserted villages are now wealthy and populous cities.

Formerly, if people desired to leave home they went with their lives in their hands, for the roads were beset with danger. To-day, by means of the railways, people can accomplish in ease and comfort a six months' journey in six days. Should you fall into trouble you can send word to distant friends in an hour. For a trifling coin you can send letters from one side of India to the other.

Then see, in every hamlet and village, how many schools are to be found. The people are enriched by the light of knowledge.

Formerly people dwelt in fear of trouble and danger, the strong oppressed the weak. Now, through the good government of our present rulers, evil-doers are everywhere kept in check, violence is duly punished. The people have gained many other benefits.

On all these accounts we close this work in great thankfulness to God.

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